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ABSTRACT

This guide is designed to help kindergarten through grade 12 students begin a life-long dialogue about intergroup relations. It helps them to examine their attitudes about diversity and intergroup relations, assists them in identifying problems in intergroup relations by using their own experiences and the results of The National Conference Poll on Intergroup Relations, and enables them to develop strategies for improving intergroup relations and building respect for diversity at school and in their communities. The guide first provides a general introduction for educators about what the dialogue consists of followed by sections that address such areas as cultural diversity and intergroup relations, establishing a safe space for dialogue, developing common concepts and vocabulary for talking about intergroup relations, and the latest data on intergroup relations in America. The bulk of the guide contains student activities divided by grade level and handout material. Contains a 36-item bibliography and a resource list. (GLR)

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THE NATIONAL CONFERENCE

Educator's Guide to "Straight Talk About America"

ED 368 834

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THE NATIONAL CONFERENCE

Educator's Guide to "Straight Talk About America"

FOR ALMOST SEVENTY YEARS The National Conference (founded in 1927 as The National Conference of Christians and Jews) has worked to improve intergroup relations in the United States by promoting understanding and respect among all races, religions and cultures through advocacy, conflict resolution and education. It has brought together Americans of all backgrounds dedicated to forging one nation out of the many diverse groups that comprise our country.

In the late summer of 1993 The National Conference, in collaboration with pollster Lou Harris, conducted one of the most ambitious and innovative polls of intergroup attitudes ever undertaken in this country. Supported by generous grants from the Ford Foundation and the Joyce Foundation, the survey involved telephone interviews averaging 28 minutes with nearly 3,000 Americans, an unusually large sample for such a study. The survey effort took special care to insure that a significant proportion of the respondents were African American, Asian American and Latino—America's three most populous minorities. The poll indicates that we Americans have made some progress in recent years in our efforts to better understand one another. But the findings also reveal an alarming persistence of stereotypes in the way we think about those different from us. Intergroup prejudice and hostility remain at high levels. Among the most troubling findings is the glaring discrepancy between the way Americans of color and white Americans perceive the present state of intergroup relations. Different groups experience America and the American dream in ways that diverge widely. It is as if we live in different countries.

Young people can't wait until they are adults to begin the dialogue. We learn bias, bigotry and racism early in our lives, and we must begin unlearning them early.

It's time for straight talk among Americans. Our radically different perceptions of America make the need for intergroup dialogue more urgent than ever. Nowhere is that need more evident than among children and teens. We cannot afford for young Americans to wait until they are adults to begin the dialogue. We learn bias, bigotry and racism early in our lives; we must also begin the work of unlearning them early.

This guide is designed to help students begin a life-long dialogue about intergroup relations. We offer it to educators who are committed to cleaning the lenses of our perception of others, so that the dialogue can begin. If we are to survive as one nation, all Americans must share this challenge.

Stephen Steinlight
Vice President, Program

Contents:

Introduction for Educators 2
Grade 9 through 12 7
Grade 6 through 8 15
Grade 3 through 5 23
Grade K through 2 28
Handouts 1-18 34
Project Evaluation 57
Bibliography on Intergroup Relations 58

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General Introduction for Educators

Goals:

To help students begin to examine their attitudes about diversity and intergroup relations; to assist them in identifying problems in intergroup relations through their own experiences and the results of ***The National Conference Poll on Intergroup Relations***; to enable them to develop strategies for improving intergroup relations and building respect for diversity at school and in their communities.

Objectives:

- to understand the nature of dialogue
- to establish a safe space for dialogue
- to develop common concepts and vocabulary for talking about intergroup relations
- to provide the most up-to-date data about the state of intergroup relations in America
- to gain an appreciation for the unity & diversity of American society

Cultural Diversity And Intergroup Relations

This project uses the term **culture** broadly to mean an entire way of living. From the standpoint of intergroup relations, cultural diversity includes, at least, the following dimensions:

- age
- class
- ethnicity
- gender
- geographical location
- physical characteristics/abilities
- race
- religion or faith tradition
- sexual orientation

Individuals simultaneously belong to several groups (ethnic, class, gender etc.) which inform

their personal reality. Teachers should be mindful that each student brings a personal reality to the dialogue about human relations that represents a complex blend of the many dimensions of diversity.

In facilitating a dialogue about intergroup relations, teachers should be particularly mindful of the diversity of their class. The conversation needs to take place whatever the makeup of the class. Through the experience of dialogue, students from the dominant culture become increasingly aware that their culture's way of doing things is not necessarily normative. In classes composed primarily of children of color, the dialogue provides a space for the sharing of experiences with bias, bigotry and racism. In diverse settings both aims can be accomplished, along with providing students from different backgrounds the opportunity to share experiences and points of view.

A Note On Race

Students of all ages are curious and often confused about the concept of race. The following information might be helpful to teachers as they respond in an age-appropriate manner to their students' inquiries. Although there is no consensus about the scientific basis for the concept of race, its socio-historical reality is certain. While it is preferable to refer to a person's ethnic heritage (African-American, Italian-American, Japanese-American), the practice of identifying Asians, Africans and Europeans as representatives of three distinct races persists. In no circumstances, however, is it correct to call Jews or Hispanics/Latinos racial groups. Being Jewish can mean a religious and/or ethnic identity. Hispanics/Latinos can be members of all racial groups. Native Americans are best identified as members of particular tribes or nations.

Establishing A Safe Space For Dialogue

Dialogue about racial and other intergroup relations is difficult but essential. Too often, however, such issues are ignored entirely or debated in hostile or threatening environments. For successful dialogue to occur among students, educators must create a classroom climate where students feel comfortable in expressing their ideas and feelings openly. Only in such a climate can they understand and learn to respect multiple points of view.

The very nature of dialogue can lead to conflict. In a safe environment students experience conflict in a new way, not as something to be feared or avoided, but as a necessary step in the process of finding new perspectives and new solutions. Sometimes we need to agree to disagree for the dialogue to continue. The following will assist in establishing a safe space for dialogue:

What Is A Dialogue ?

A **dialogue** is a collaborative interaction, a frank and open discussion of ideas and experiences, which seeks mutual understanding or resolution. To better define dialogue, it is helpful to know what it is not:

1. **Dialogue is not a lecture,** which is usually given for the purpose of providing information.
2. **Dialogue is not a debate,** in which one can expect to identify a "winner" or a "loser." In dialogue, the goal is not for one party to impose ideas on the other; rather, it is to see afresh issues or positions that seemed non-negotiable, to find solutions in which all participants are "winners."
3. **Dialogue is not an argument,** which is a logical process using reflective reasoning. While reasoned argument is necessary to conduct a dialogue, it is important to pay close attention to the emotions, experiences and cultural backgrounds which inform the direction of the dialogue.
4. **Dialogue is not an informal conversation.** In spite of the seemingly relaxed atmosphere, dialogues have specific goals, tasks and structures.

Handout #3 (grades K-5), "How We Can Talk to One Another," and Handout #2 (grades 6-12) on the "Rights, Risks and Responsibilities of Dialogue" should be introduced to students following the motivational activity that begins the set of activities for each grade level.

Finding A Common Language

The "language" of human relations is full of ambiguity because many of the terms and concepts have different meanings when used in the context of everyday life. To ease the process of teaching and learning about issues in intergroup relations, a glossary for educators follows. Age-appropriate vocabularies are introduced in Activity #5 for each grade level.

Human Relations Glossary

ageism ◆ a system of advantage based on age.

anti-Semitism ◆ hatred, prejudice, discrimination or persecution directed against people of Jewish descent or of the Jewish faith.

bias ◆ a conscious or unconscious preference that inhibits impartial judgment, or an unfair act or policy stemming from prejudice.

bigotry ◆ partiality to one's own group and intolerance toward those who are different.

classism ◆ a system of advantage based on socio-economic class.

culture ◆ the sum total of ways of living; including values, beliefs, esthetic standards, linguistic expression, patterns of thinking, behavior norms, and styles of communication which make a group of people distinctive.

cultural diversity ◆ people representing different ways of life in its many dimensions.

discrimination ◆ actions or practices carried out by members of dominant groups which have a negative impact on members of targeted groups. Prejudice is the attitude; discrimination is the behavior.

dominant culture ◆ the group(s) of people in a society which exert the most influence and control.

ethnicity ◆ a people sharing a common and distinctive national or cultural heritage.

ethnocentrism ◆ the attitude or opinion that one's own ethnic group is not only unique but "better" than other ethnic groups. The norms and values of one's own group are taken to be the standard from which those of other groups are then judged.

heterosexism ◆ a system of advantage based upon sexual orientation

homophobia ◆ the fear, dislike or hatred of gay men, lesbians and/or bisexuals.

prejudice ◆ a prejudgment or opinion; a negative attitude towards a particular group or its individual members on the basis of the cultural characteristics of that group. this negative attitude is based upon unfounded generalizations and is marked by ignorance, suspicion, fear, intolerance or hatred.

race ◆ a biologically questionable categorization of human beings by physical characteristics transmitted genetically.

racism ◆ a system of advantage based on race. Like all such systems (the isms) racism can be personal, cultural and institutional.

- **personal racism** ◆ refers to attitudes and behaviors based on race prejudice of individual persons who have the power to impact the quality of others' lives.
- **cultural racism** ◆ refers to the dominant culture using power to perpetuate its cultural advantage by imposing it on others and in the process subordinating targeted racial and ethnic groups. This form of racism is most evident in the print and visual media.
- **institutional racism** ◆ exists when the institutions of society (government, courts , businesses, schools, unions, places of worship, police etc.) exercise power to limit the opportunities and quality of life of targeted racial and ethnic groups.

scapegoat ◆ one who bears the blame for the mistakes or crimes of others.

sexism ◆ a system of advantage based on gender.

stereotype ◆ a fixed image, an exaggerated belief, or a distorted truth of or about a person and/or group which allows for no individuality, critical judgement or social variation. Usually used negatively to justify our conduct in relation to the individual or group.

targeted culture ◆ the group(s) of people in a society which are the objects of bias, bigotry and systems of oppression.

white privilege ◆ best articulated by Dr. Peggy McIntosh, Wellesley College Center for Research on

Women, as "an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious (e.g. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live. I can go shopping most of the time, pretty well assured that I will not be followed or harassed. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial responsibility)"

xenophobia ◆ the fear of and hostility toward anything or anyone "foreign"

Some of these definitions were adapted from: *Everyday Racism; Reports from Women of Two Cultures* by Philomena Essed, Ph.d; *Multicultural Education; A Cross Cultural Training Approach* by Maragaret D. Pusch, ed.; and *The American Heritage Dictionary of the English Language,* third edition.1992.

Notes On Activities

Each set of activities (Grades K-2, 3-5, 6-8, 9-12) includes affective, experiential and cognitive dimensions and is designed to promote dialogue and discovery. The activities were designed to be used in the order in which they appear, but teachers should feel free to adapt any or all of the activities to better meet the needs of their specific schools. Middle school teachers are encouraged to consider possible use of activities suggested for grades 3-5 and 9-12, in addition to those designed for grades 6-8.

Dialogue

The dialogue moves from:

- a consideration of similarities and differences between people
- to an exploration of group membership as a necessary aspect of identity
- to an investigation of how groups come to prejudge, stereotype and exclude one another
- to the development of a common vocabulary for discussing intergroup relations
- to an appreciation of the role of language in shaping our attitude and behavior
- to an understanding of the importance of perception in our conduct of intergroup relations
- to a conversation about the human and social consequences of discriminatory behaviors and systems of advantage (the isms)
- to the introduction of vicarious experiences (films, music, art and literature) in which the voices and faces of groups not represented in particular discussions are seen and heard
- to discovery of strategies for interrupting bias, bigotry & racism through specific action.

Cooperative Learning Groups

Many of the activities are accomplished in cooperative learning groups comprised of six to eight students. Such groups promote participation, sharing and common purpose. They should be as diverse as possible given the make-up of particular classes. Diverse cooperative learning groups are effective tools in lessening prejudice among children.

Problem Solving Through Role Play

A problem solving through role play activity is included for grades 3-12. Role-playing (drama games), followed by teacher-facilitated discussion, helps provide a safe atmosphere in which students can think creatively, share feelings openly about diversity and collaboratively develop strategies for interrupting bias, bigotry and racism at school and in the community. This promotes group cooperation through brainstorming ideas about real-life issues.

Enacting different characters helps students uncover individual and/or group attitudes and behavior that generate conflict in intergroup relations. Role-playing reveals students' conditioned responses which may be reinforced or challenged by the teacher or students. It also provides young

people with the challenge of empathizing with others. This method leads students to analyze the various ways they deal with themselves and others and to choose alternatives and strategies which resolve conflict and promote positive interaction.

The teacher facilitates discussion by encouraging students to arrive at their own answers through careful reflection. The teacher helps move the discussion along by asking "open questions," ones that seek more information than a simple yes or no, and have no right or wrong answers. The teacher clarifies students' thoughts through paraphrasing and summarizing the outcome of the activity.

In developing strategies for improving intergroup relations students should be encouraged to

- communicate with "I" statements telling how they feel when they are treated unfairly or witness someone else being treated unfairly. Taking ownership for one's own feelings is more productive than blaming someone else.
- become good listeners when others are involved in resolving a conflict or are expressing their opinions and feelings
- remain open to new information about groups of people
- understand how generalizations can lead to stereotypes
- see conflict as a learning experience which can lead to solutions in which all participants can be winners
- seek common ground for dialogue with those with whom they are in conflict
- seek out others for dialogue and alliance when confronting situations involving bias, bigotry and racism
- avoid attacking persons; attack the problem
- learn to differentiate between situations which allow for immediate intervention and those which require a "cooling off period" or long range strategy.

Journal Writing

Journal writing is a useful and powerful way for students to reflect on their learning and thinking during the process of dialogue. It is a means of evaluating the impact that talking about issues of bias, bigotry and racism is having on the class. Often students who are reluctant to share their feelings in the classroom will feel safe enough to do so in a journal. Journal writing gives students time to reflect before responding. Journal writing also provides another method for responding to the different learning styles of a classroom based on individual ability or cultural background.

Journal are not diaries. Although students can insure confidentiality by simply turning down a page in their journal, journals are written with the expectation that they will be shared. Journals are also more then a retelling of what happened. They are a reflection of how what happened affected or did not affect the journal writer.

Students will need some guidance at the beginning of the journal writing process if the entries are to reveal depth of thinking or understanding. In their journals students should respond to readings, experiential exercises or class discussions. Free writing, in which students are asked to write without stopping for a given period of time and with no conscious care given to form or structure, is a particularly effective way to initiate the journal writing process. Teachers may want to help students begin by asking them to respond to a particular statement made during a discussion. As the process continues they will learn to focus their journal writing on particular events, thoughts and feelings on their own. They should also be encouraged to use a variety of other genres in their journals, such as poetry, narrative or story.

Sharing journal entries in class is an excellent way to model expectations. Entries can be make either during class, as part of a homework assignment or at any other time the student wishes. Students should be encouraged to keep their journals even after the activities are completed. The process encourages them to think about their actions in their everyday interchanges with others and to continually apply what they have learned about prejudice. It is important for them to understand that unlearning prejudice is a lifelong journey. Periodically, have the class look over their entries to determine if there has been any change in their thinking and behavior. If not, why not? The teacher might want to join the students in this personal process by keeping a journal as well.

Student Poll (Grades 6-12)

Before beginning the set of activities for either grades 6-8 or 9-12, teachers are asked to administer the Student Poll On Intergroup Relations (Handout #1). As you pass copies of the survey to your students please read them the following instructions.

"The questionnaire you are receiving looks at some issues which are important in America today. Please read each question carefully and then respond as the questionnaire asks. If you have difficulty understanding certain words please ask me." (Teachers will note that the glossary included in the General Introduction for Educators contains human relations terms. In order to assure uniform definitions of words, please utilize this glossary for defining all words, even those with which you are familiar.)

At the beginning of the first page are questions which will help in the analysis of the poll response. Please indicate your grade level ____ (supplied by teacher), located in _____ (region supplied by teachers). Our community is _____ (supplied by teacher). My race/ethnic origin is_____(supplied by teacher).

If you have no questions, please begin. Do not put your name on your survey form and remember to answer the questions as honestly as possible."

Data from the student poll will be compared and contrasted with the findings of the national adult poll. Results will be sent to all participants. Please return the completed questionnaires to:

Student Poll
Program Office
The National Conference
71 Fifth Avenue
New York, New York 10003"

Teacher Feedback

We are interested in your evaluation of this curriculum guide. Please complete the project evaluation form on page 57, immediately following the handout section and return it along with the completed student poll questionnaires to: Student Poll ■ The National Conference ■ 71 Fifth Avenue ■ New York, NY 10003

GRADE 9 THROUGH GRADE 12

Student Activities

Administer Student Poll on Intergroup Relations (Handout #1) before beginning exercises.

Motivational Activity ◆ Alike and Different

Introduction

This exercise is designed to show some of the similarities and differences between members of the class and to demonstrate that when we begin to examine cultural identity, we discover that some of the differences and similarities between us are visible and some of them are invisible. The exercise serves as a motivation for Activity #1. Teachers should adapt the exercise to match the particular similarities and differences found in their classroom.

Activity

Have students stand up or raise their hands if:

You were born in the Unite States
You were born in another country

One of your parents or guardians was born in another country
One or more of your grandparents was born in another country

You are African American/Black [ask for country[ies] of origin, if known)
You are Native American (ask for tribe/nation if known)
You are Hispanic or Latino/Latina (all races; [ask for country[ies] of origin, if known)
You are European American/White (ask for country[ies] of origin, if known)
You are Asian American [ask for country[ies] of origin, if known)

You have another way of identifying yourself (ask for identification)

You speak one language
You speak two languages
You speak more than two languages

Your family religion is Christian
Your family religion is Jewish
Your family religion is Muslim
Your family religion is Buddhist
Your family religion is Hindu
You live in a home where another religion is practiced
You live in a home where more than one religion is practiced
You live in a home where no religion is practiced

You live in the city
You live in the country
You live in the suburbs

You like rock music
You like heavy metal music
You like rap music
You like hip hop music
You like classical music
You like country western music
You like jazz

You live in a neighborhood with little or no diversity
You live in a neighborhood with a great deal of diversity

In the past year you have experienced an act of discrimination based on your cultural identity.

Processing

Ask students to identify any other characteristics shared by all members of the class. Any other differences? Ask the students if they would call this a diverse group. Why? Why not? Introduce "Rights, Risks and Responsibilities of Dialogue" (Handout #2).

Activity #1 ◆ Unity and Diversity in the School (9-12)

Activity

At Home: Students and their families fill out the Cultural Sharing Chart. (Handout #4)

In Class: In pairs, students share their responses on the Cultural Sharing Chart. Ask the students to introduce their partner's culture to the class. As the sharing proceeds, a large Cultural Sharing Chart for the entire class should be constructed on the wall or bulletin board. Discuss the similarities and the differences or any other interesting information (i.e. whether most of the families are native to the community). The process is completed by a discussion of the student responses to the last four questions on the chart.

Processing

An understanding of the concepts of unity and diversity in American life should emerge from these discussions. Unity is necessary to hold us together as a nation and to avoid what has come to be known as "balkanization," the unwillingness of varied groups to live together in peace and with mutual respect. On the other hand, respect for diversity is an equally central value in American life.

One way to help students visualize this duality is as a spectrum on which at one end lies unity and the other diversity (Teachers may wish to make use of the Unity/Diversity diagram (Handout #7) to help students better understand this concept). All of us can locate ourselves somewhere on this spectrum. Where we find ourselves is often related to our cultural background. Those groups who have had relatively little or no historical experience of exclusion or who have become assimilated into American society (often White/European ethnics) and who have traditionally seen America as a "melting pot" will often place themselves on the spectrum closer to unity. Those groups still subject to exclusion (persons of color and other targeted groups) will often place themselves on the spectrum closer to diversity.

A new sociological metaphor has emerged to describe this spectrum—the "salad bowl." This metaphor reminds us of the need to respect diversity and the unique culture, history and contributions of all groups, while at the same time it continues to honor the traditional unity that holds us together as a people. The salad dressing highlights the connectedness we experience in a democratic experiment that is still a "work in progress." This is a delicate balancing act, but a necessary one in our pluralistic democracy.

Activity #2 ◆ Unity And Diversity In America (9-12)

Introduction

Using information given on the Cultural Sharing Chart (Handout #4), have the class develop a "diversity profile." Discuss ways in which the class is diverse and ways in which it is not. Use this profile and discussion as an introduction to an examination of the question: "How diverse is the U.S. population under age 18?"

Activity

Either in cooperative groups or individually, have students use the demographic information provided in Handouts #8, 9, and 10 to answer the following questions and others devised by the teacher and/or students. Many of them require math computation.

1. It is projected that by 1995 African American, Native American and Asian American children will comprise what percentage of the U.S. population under age 18?
2. It is projected that by 1995 the number of Hispanic children will increase by how many? By what percentage? (Teachers will want to explain that Hispanics may be of any race. More than 80% of Hispanics are White).
3. In what state is the percentage of foreign-born persons under age 18 over 10%?
4. Between 1980 and 1990 which racial group declined as a percentage of the U.S. population under age 18?
5. Between 1980 and 1990 which ethnic group doubled in size as a percentage of the U.S. popu-

lation under age 18?
6. Between 1980 and 1990 which ethnic group grew from 8.7% to 11.7% of the U.S. population under age 18?
7. What is the second largest racial group in the United States under age 18?
8. As reported in 1990 children of color represented what percentage of the U.S. population under age 18? How many children of color were there?
9. By what percentage did the number of children of color grow between 1980 and 1990?
10. It is projected that by 1995 African American, Native American and Hispanic children will comprise what percentage of the total U.S. population under age 18?
11. Hispanics comprise more than 10% of the child population in which states?
12. Which ten states have the highest concentration of African American persons under age 18?
13. Which ten states have the highest concentration of Asian American persons under age 18?
14. In what state does the Native American population under age 18 comprise over 10% of the total?
15. In what states do children of color comprise more than 40% of the total population under age 18?

Processing

In discussing the answers to these questions, teachers should note not only that children of color are becoming a larger percentage of the population under age 18 nationally, but in many states they are also approaching "majority" status. Ask students to speculate on what those numbers imply about how we answer the question, "What is an American?" Ask them to consider that question in light of the increase in the number of foreign born children as well.

Activity #3 ◆ Identity and Stereotypes (9-12)

Introduction

In defining our race, ethnicity, religion and other aspects of cultural identity, we are indicating our membership in groups. Identifying with a group helps us know who we are. We belong to some groups because we share common characteristics with other group members, and others because we are engaged in a common purpose or activity. Too often, however, our identification with our own group leads us to believe that members of other groups are not only different from us but are also inferior. We often become prejudiced against other groups.

In order to justify our prejudices we often ascribe general characteristics (usually negative) to other groups based on inadequate, exaggerated and often false information. Too often we continue to accept the truth of those generalizations even in the face of contrary empirical evidence. In other words, we stereotype. As Gordon Allport has noted, "...it is easier to hate groups than individuals. We do not need to test our unfavorable stereotype of a group against reality. In fact, we hold it all the more easily if we make 'exceptions' for the individuals we know."

This labeling exercise is designed to introduce the concept of the stereotype. It demonstrates how stereotypes are harmful to members of those groups which are stereotyped, and to others. Most importantly, it encourages us to understand that we learn our stereotypes and that we can unlearn them. None of us is born a bigot.

Activity

From the list below and any you may wish to add (use only positive labels), tape a label on each student's back. Do not let them see the label. Ask students to mill about the room, look at others' labels and treat them as though they were completely identified by that label. Model the exercise with one student being labeled. Stop the game after all the students have discovered their label through the way they were treated. They have now had a chance to experience what it feels like to be "labeled."

Happy ◆ Smart ◆ Wealthy ◆ Popular ◆ Generous ◆ Understanding ◆ Even Tempered ◆ Physically Fit ◆ Creative ◆ Professionally Successful ◆ Well Educated ◆ Have Good Relations with Family.

Processing

Students are encouraged to reveal how they came to discover their labels and how it felt to be

treated according to the label. Did they try to disclose other aspects of their personality after they discovered the label? What if they were treated according to the label in their everyday life? What if the labels were negative — lazy ◆ stingy ◆ violent ◆ dishonest? Teachers should consider asking students to share experiences in which they were labeled or labeled others in upsetting or hurtful ways.

Follow-Up Activity

Stereotyping as a concept is further developed by leading the students in a discussion of the common stereotypes about teenagers. How are these stereotypes learned? How are they reinforced? What is their impact on society and on teenagers themselves? Responses can be shown on a chart which visually maps the relationship between stereotyping and discrimination.

Processing

Teachers should ask students to identify other areas of diversity and how various groups are subject to stereotyping. Refer to the "Cultural Diversity and Intergroup Relations" sheet in the General Introduction for Educators Section of this guide.

Activity #4 ◆ Finding a Common Language (9-12)

Assign the terms below to cooperative learning groups. Have them define each term and give examples from personal experience or the experiences of others. Groups share definitions and examples with entire class. Discussion should lead to common working definitions for all terms and concrete examples of each. The terms and examples will serve as touchstones for further dialogue about intergroup relations. All terms are included in the Human Relations Glossary.

ageism
anti-Semitism
bias
bigotry
classism
culture
cultural diversity
discrimination
dominant culture
ethnicity
ethnocentrism
heterosexism
homophobia
prejudice
race
racism; personal, cultural, institutional
sexism
scapegoat
stereotype
targeted culture
white privilege
xenophobia

Activity #5 ◆ The Power of Words (9-12)

Introduction

Language contributes to intergroup tension in many ways. Words not only denote; they connote. Not only do they have a literal meaning; they imply, associate and suggest. Too often those connotations are powerfully negative. Nowhere is this more evident than in the meanings ascribed to color. This exercise is designed to help students realize how our attitudes toward race are deeply rooted in our language.

Activity

Divide class into four groups. Assign each group one of the following words: "red", "yellow", "brown", "black." Ask students to list the various associations each word conveys, both positive and negative. List phrases and words of which the color is a part (yellow peril, blackmail, etc.). Have each group share its list with the class. Discuss. The discussion should reveal the largely negative connotations and associations with certain colors (black as evil, brown as dirty, red as hostile, yellow as cowardly).

Processing

Lead a discussion on the associations for the word "white", how it is used in the English language and its nearly universally positive connotations. What does this reveal about the way

white culture sees persons of color and conversely, how white people are often seen by persons of color? If languages other than English are spoken by students, ask if the same connotations and associations are true for these words in those languages. How does our language reflect our view of the world? Ask students to note other words whose meanings reflect our views on diversity (normal/abnormal, light/dark, tall/short).

Activity #6 ◆ The Poll: Multiple Perspectives (9-12)

Introduction

Intergroup relations depend fundamentally on perceptions—how different groups see each other. This exercise is designed to prepare students for a significant dialogue about some of the important findings in The National Conference survey. The exercise illustrates that we see what we choose to see or are conditioned to see and that our perceptions are heavily influenced by sociological factors. It also underscores the difficulty in seeing the world from other points of view.

Motivational Activity

1. Ask students to look carefully at the illustration in Handout #11 and write down what they see. Tell them to keep the arrow pointing down.
2. Tell them to raise their hands if they can read what is on the sheet, but not to tell anyone what it says. Advise those who still cannot see the word "fly" to look at the white spaces, not the black markings. Note that even though we are looking at the same thing, what we actually see is different. Why?
3. After the whole class can see the word "fly", lead a discussion in which you note that young children tend to see the word "fly" more quickly than adolescents or adults who learned to read black print on white paper and are responding to years of habit.

Processing

Lead a discussion on the question: Can we see things from more than one point of view? We can, if we are willing to genuinely share the experiences of others and be open to their ways of seeing. Only then can we perceive the full complexity of what we are observing.

Activity

Part I ◆ "How We Are Perceived"

Explain to students that you would like to ask them some questions about how they feel they would be treated if:

1. they applied for a job or a new job
2. they were stopped and questioned by a police officer
3. they went shopping at an expensive store.

Have the students write their answers.

Processing

Lead a discussion about why students answered as they did by asking:

1. What factors did they consider in formulating their response (race, age, clothing, etc.)?
2. Are they perceived by others the way they perceive themselves? If not, why not?
3. How does the way others perceive us influence the way they treat us and other members of groups to which we belong?
4. How does the way others perceive us influence the way we behave?

Part II ◆ "How Others Are Perceived"

Explain that you are now going to look at some of the important data from the poll on how different groups perceive one another. Have students look at the data in Handout #12 on the question of perceived discrimination. A majority of whites do not believe that persons of color suffer from discrimination in most aspects of life. Very few persons of color (African-Americans, Asian-

Americans, Latinos) share that view. Ask students to look at the data in Handout #13 on the economic status of various racial groups in America. Discuss whether or not the data confirm the existence of discrimination.

Processing

Accurate data is available against which we can test our perceptions. It is essential that we operate from a base of knowledge rather than opinion. Lead a discussion about how such different perceptions can arise. Some possibilities include lack of knowledge, isolation from one another, denial, inaccurate or incomplete information, learned stereotypes, self interest, intergroup hostility, and the power of the myth of the American dream.

Follow-Up Activities

1. Encourage students to expand their knowledge about the lives of various racial, ethnic, religious, gender groups in areas such as employment, housing, education, health care. Data may be gathered from the U.S. Bureau of the Census, other federal, state and local agencies, and various periodicals which publish demographic information. Have them research whether the data confirms the existence of inequality and discrimination in America.

2. Have students respond to the following statement in writing. ***For most of us the idea of a good life includes such things as good health, decent housing, leisure and recreation, and educational and career opportunities. In our society, unfortunately, many people lack the things necessary for a good life in part because of their membership in groups which have been denied equal opportunity in the pursuit of these elements of happiness.***

Ask students to write about one concrete aspect of this important problem either from personal experience or their own reading and research. Ask them to reflect on possible solutions. Have them present their work to their peers as motivation for further dialogue on improving intergroup relations.

Activity #7 ◆ Adding New Voices to the Dialogue (9-12)

We are all in different places when it comes to dialogue about intergroup relations. Students of color bring different perspectives than white students. The dialogue will be very different in diverse groups than in more homogeneous ones. Gender, age and socio-economic dimensions will affect the tone and content of the dialogue as well.

It is important to involve students in vicarious experiences with various cultural groups, particularly in less diverse schools, through literature, films, the visual arts and music. Such experiences help students to empathize with people of different cultural backgrounds. They also help lessen prejudice and promote better intergroup relations. Students should be encouraged to write about and share their responses to these experiences in creative genres such as journals, dialogues, freewrites, poetry and monologues. The range of choices for such vicarious experiences are unlimited. A brief list of suggestions follows, drawn from The National Conference publication, ***The Human Family...Learning to Live Together***, an annotated, multicultural reading list for children and young adults. Copies may be obtained from The National Conference.

Finding My Voice, by Marie G. Lee. Houghton Mifflin, Boston, 1992. $13.95. Caught between her strict, traditionalist Korean father's desire for her to get top grades for college and her desire for some fun in her senior year of high school, Ellen tries to ignore racial prejudice until a confrontation forces her to take a stand. (ages 12 and up)

How the Garcia Girls Lost their Accents, by Julia Alvarez. Plume 1992. $9.00. A warm story about the four Garcia girls' adjustment to life and language in the United States after fleeing the Dominican Republic. (ages 14 and up)

The Journey, by Ida Fink. Farrar, Strauss & Giroux, New York, 1992. $30.00. Two well-educated Jewish teens escape the Nazis in Poland by becoming peasant volunteers for factory work in Germany. Staying one step ahead of capture, they survive the deadly charade. (ages 14 and up)

Mama, I Want to Sing, by Vy Higginson with Tonya Bolden. Scholastic, Inc., New York, 1992. $13.95. After making her mark as the youngest gospel singer in her father's church, Doris climbs to the top of the pop charts armed with faith in her parents' love, faith in her religion, and faith in her talent. (ages 12 to 16)

Navajo Code Talkers, by Nathan Aaseng. Walker and Co., New York, 1992. $15.85. A little-known aspect of World War II is recounted here in this story of the involvement of Navajo Indian soldiers. Creating the one code (using the Navajo language) that the Japanese were unable to break, these men were a vital part of battles, maneuvers and intelligence on Saipan, Guadalcanal and Iwo Jima. This history is well-told, suspenseful and exciting. (ages 12 and up)

A Promise To Remember, edited by Joe Brown. Avon, New York, 1992. $12.00. Each letter in this book is composed by a friend or relative of someone who has died of AIDS, written as companion pieces to the AIDS Memorial Quilt panels. The quilt, started in San Francisco in 1978, currently contains more than 24,000 panels, and, when all sections are put together, covers an area equal to ten football fields. Many cities across the country have their own sections of the quilt and have chapters of The Names Project, the national sponsoring organization. (ages 12 and up)

Soul Daddy, by Jacqueline Roy. Harcourt Brace Jovanovich, New York, 1992. $16.95. The black father of twin sisters Hannah and Rosie suddenly reenters their lives and that of their white mother. A rock musician, he had left home before they were born, and so they are meeting him and their half sister for the first time. Living in suburban London with a rock star is drastically different from the life the twins have known, and it becomes a challenge for them and everyone else in the family to learn to live together amicably. (ages 13 and up)

Twelve Days in August by Liza Ketchum Murrow. Holiday House, New York, 1993. $14.95. Newcomer Alex Beekman is a sure bet for the starting lineup on the soccer team in the fall—and a possible rival for Randy Tovitch's position. Randy, the tough talking star of last year's squad, insists that Alex is a homosexual and starts a name-calling campaign to force Alex from the team. Alex and his team mates struggle with prejudice, hypocrisy, and competition. (ages 12 to 15)

United They Hate, by Michael Kronenwetter. Walker and Co., New York, 1992. $15.85. This book chronicles the development of white supremacist hate groups and analyzes their philosophies, personalities, motives and weaknesses. Included are profiles of such groups as the Ku Klux Klan, America's Neo-Nazis, the John Birch society and White Aryan Resistance. The book is valuable for older students wanting to learn about those individuals and groups who would deny certain "other" people the rights granted to all Americans under the Constitution. (ages 12 and up)

Activity #8 ◆ Problem Solving through Role Playing (9-12)

See the general introduction to the guide for a discussion of the use of role plays for problem solving and suggested strategies for processing the scenarios. Divide students into cooperative learning groups and allow sufficient time to develop a role play. This process could take thirty to forty minutes.

If a group finishes earlier than the others, suggest that it use its extra time to develop another scenario. Each role play contains two scenes. The first presents the problem and the second presents strategies for resolving it.

Scenario suggestions:

Someone tells a joke based on a cultural stereotype.
Parents or friends object to interracial friendships.
Members of a student committee disagree about the music for the school dance or the senior prom.
Culturally insensitive remarks are made in class.
The school cafeteria is racially and ethnically segregated.
Spectators at athletic or extra curricular activities use racial or ethnic slurs.
Students make fun of a student's clothing that is part of his or her religious tradition.
Student activities (school government, chorus, the cheerleading squad) do not reflect the student body's cultural diversity.

Activity #9 ◆ From Dialogue to Action (9-12)

The ultimate purpose of the dialogue about intergroup relations is to inspire students to become involved in activities to improve the climate of intergroup relations in the school and community. At this point in the dialogue process, students are also able to distinguish between activities which affect individuals and those which affect social institutions.
Conduct a brainstorming session with students on what they can do to improve intergroup relations. After the list is developed, review it and place each action under the appropriate category:

- Things to improve myself
- Things to improve my home
- Things to improve my school
- Things to improve my community

Many activities will fit several categories. Supplement the list with the "Teens Can Make a Difference" sheet (Handout #15). Discuss and give the opportunity for interested students to sign the **"Commitment and Action"** form (Handout #16). This commitment to action formalizes the student's dedication to the task of making a difference on issues of intergroup relations. By signing it, students indicate a serious intention to be a part of the effort to improve understanding and respect for the diversity of America. This marks an important transition from the focus on self to a concern for society.

In developing their action plans, white students find ways to become allies of the students of color and members of other targeted groups in the fight against bias, bigotry and racism. Students of color develop action plans that will improve the quality of life for their own cultural groups and the larger society. Students of color must also learn how to become allies of one another. As the poll reveals, there is considerable intergroup tension among Americans of color.

The aim of the dialogue about intergroup relations is not to evoke guilt, but to help us understand how we are socialized by the institutions of our society, sometimes consciously and sometimes unconsciously. Such understanding leads to civic responsibility. The task of building an America which lives up to the meaning of its creed requires every person's commitment.

GRADE 6 THROUGH 8

Student Activities

Please administer the "Student Poll on Intergroup Relations" (Handout #1) before beginning the exercises.

Motivational Activity ◆ Alike and Different (6-8)

This exercise is designed to show some of the similarities and differences among members of the class and to demonstrate that when we begin to examine cultural identity, we discover that some of the differences and similarities between us are visible and some of them are invisible. The exercise serves as a motivation for Activity #1.

Have students stand up or raise their hands if:

You were born in the United States
You were born in another country

One of your parents or guardians was born in another country

One or more of your grandparents was born in another country

You are an only child
You have one sibling
You have two siblings
You have more than two siblings

You are African American/Black (ask for country[ies] of origin if known)
You are Native American (ask for tribe/nation if known)
You are Hispanic or Latino/Latina (all races; (ask for country[ies] of origin if known)
You are European American/white
You are Asian American (ask for country[ies] of origin if known)
You have another way of identifying yourself (ask for identification)

You speak one language
You speak two languages
You speak more than two languages

Your family religion is Christian
Your family religion is Jewish
Your family religion is Muslim
Your family religion is Buddhist
Your family religion is Hindu
Your live in a home where another religion is practiced
You live in a home where more than one religion is practiced
You live in a home where a religion is not observed

You live in the city
You live in the country
You live in the suburbs

You like rock music
You like heavy metal music
You like classical music
You like country western music
You like jazz
You like rap music

Football is your favorite sport
Baseball is your favorite sport
Basketball is your favorite sport
Volleyball is your favorite sport
Tennis is your favorite sport
Field hockey is your favorite sport
Swimming is your favorite sport

You live in a neighborhood with little or no diversity
You live in a neighborhood with a great deal of diversity

In the past year you experienced an act of discrimination based on your cultural identity.

Processing

Ask students to identify any other characteristics shared by all members of the class; any other differences. Ask the students if they would call this a diverse group. Why? Why not? Introduce "Rights, Risks and Responsibilities of Dialogue" (Handout #2).

Activity #1 ◆ Unity and Diversity in the School (6-8)

Activity

At home: Students and their families fill out the Cultural Sharing Chart (Handout #5). Provide them with a large piece of paper on which to "draw" the symbols of their culture, using anything except words. Instruct students to draw symbols, a design, lines or a picture story that illustrate their ethnic, racial or religious identity. (Concept adapted from ***Preventing Prejudice***, Joseph Ponterotto and Paul B. Pedersen)

In class: In pairs, students share their responses on the chart and their non-verbal representation of their culture. Ask the students to introduce their partner's culture to the class. As the sharing proceeds, a large Cultural Sharing Chart for the entire class can be constructed on the wall or bulletin board. Teachers should then lead a discussion about the similarities and differences revealed on the chart and the non-verbal cultural representations. Explore the feelings and attitudes revealed in those drawings, as well as the cognitive dimensions.

Processing

An understanding of the concepts of unity and diversity in American life should emerge from these discussions. Unity is necessary to hold us together as a nation and to avoid what has come to be known as "balkanization," the unwillingness of varied groups to live together in peace and with mutual respect. On the other hand, respect for diversity is an equally central value in American life.

One way to help students visualize this duality is as a spectrum on which at one end lies unity and the other diversity (Teachers may wish to make use of the Unity/Diversity diagram (Handout #7) to help students better understand this concept). All of us can locate ourselves somewhere on this spectrum. Where we find ourselves is often related to our cultural background. Those groups who have had relatively little or no historical experience of exclusion or who have become assimilated into American society (often White/European ethnics) and who have traditionally seen America as a "melting pot" will often place themselves on the spectrum closer to unity. Those groups still subject to exclusion (persons of color and other targeted groups) will often place themselves on the spectrum closer to diversity.

A new sociological metaphor has emerged to describe this spectrum—the "salad bowl." This metaphor reminds us of the need to respect diversity and the unique culture, history and contributions of all groups, while at the same time it honors the traditional unity that holds us together as a people. The salad dressing highlights the connectedness we experience in a democratic experiment that is still a "work in progress." This is a delicate balancing act, but a necessary one in our pluralistic democracy.

Activity #2 ◆ Unity and Diversity in America (6-8)

Some middle school students may need to be introduced to the concept of religious, racial and ethnic groups before they are able to respond to the demographic information provided for this activity.

Activity

In cooperative learning groups have students answer the following questions based on the graph in Handout #8 :

1. What are the five groups of people represented in the chart? How many of us are members of those groups?
2. What percentage of this group is comprised of Asian-American children? Hispanic? African-American? Non-Hispanic White? Native American?
3. Are any members of the group not represented by these categories? If so, define a new group.

Processing

Groups reassemble and share information. The class constructs a chart depicting the ethnic/racial make-up of the class. Compare it to the national figures of persons under age 18 (Handout #8). Ask students why their class does or does not reflect the national figures. Teachers may wish to follow this activity with others designed to research the answers to this question.

Activity #3 ◆ Identity and Stereotypes (6-8)

Introduction

In defining our race, ethnicity, religion and other aspects of cultural identity, we are indicating our membership in groups. Identifying with a group helps us know who we are. We belong to some groups because we share common characteristics with other group members, and others because we are engaged in a common purpose or activity. Too often, however, our identification with our own group leads us to believe that members of other groups are not only different from us, but are also inferior. We often become prejudiced against other groups.

In order to justify our prejudices, we often ascribe general characteristics (usually negative) to members of those groups based on inadequate, exaggerated and often false information. Too often we continue to believe in the truth of those generalizations even in the face of contrary empirical evidence. In other words, we stereotype. As Gordon W. Allport has noted, "...it is easier to hate groups than individuals. We do not need to test our unfavorable stereotype of a group against reality. In fact, we hold it all the more easily if we make 'exceptions' for the individuals we know."

These exercises are designed to introduce the concept of the stereotype. They demonstrate how stereotypes are harmful to members of those groups which are stereotyped, and to others. Most importantly, they encourage us to understand that we learn our stereotypes and that we can unlearn them. None of us is born a bigot.

Activity 3A ◆ "They All Look Alike"

Give each student an orange (lemons, leaves or apples may be used). In small groups ask students to spend a few minutes finding out all there is to know about their object. Students record their observations. Possibilities include color, shape, touch, smell, texture, hidden qualities, what it is used for, analogies to humans or animals. Students share observations with a partner. How are the descriptions similar? How are they different? After all of the objects have been discussed, spread them onto the floor or a table. Ask students to find their particular object.

Processing

Discuss the conclusions which can be drawn from the experience. Make sure that students see the analogy between the object used in the exercise (all oranges look alike until we examine them) and the way we stereotype groups of people. Do all _____ look alike?. Do all Asian students look alike? Do all African-American students look alike? Do all white children look alike? etc. What is a stereotype?

Ask students to identify the areas of human diversity that are subject to stereotyping and to identify some of the stereotypes of those groups. Refer to "Some Dimensions of Diversity in Intergroup Relations" in the General Introduction for Educators section.

(adapted from Ferguson, Henry. *Manual for Multicultural Education.* Intercultural Press, 1987)

Activity 3B ◆ Judging from Pictures

Introduce students to a series or collage of pictures of children approximately their own age. Pictures should include children from a variety of backgrounds and with a wide range of physical characteristics. In small groups have students decide who they would vote for if class elections were being held for the following positions based exclusively on the pictures.

1. Best athlete
2. Best dancer
3. Best math student
4. Best leader
5. Best English student
6. Most popular
7. Most responsible
8. Best dressed

Each group shares its results and the process by which students reached their decisions. Discuss the criteria used for selection and what that revealed about the way we judge when we are judging by appearances. What pictures do we already have in our minds when we make certain decisions with limited information?

Activity #4 ◆ Finding a Common Language (6-8)

Assign the terms that follow to cooperative learning groups. Have them define each term and give examples from personal experience or the experiences of others. Groups share definitions and examples with entire class. Discussion should lead to common working definitions for all terms and concrete examples of each. The terms and examples will serve as touchstones for further dialogue about intergroup relations. All terms are included in Glossary.

ageism
anti-Semitism
bias
bigotry
classism
culture
cultural diversity
discrimination
ethnicity
ethnocentrism
homophobia
prejudice
race
racism; personal, cultural
stereotype

Activity #5 ◆ The Power of Words (6-8)

Introduction

Language contributes to intergroup tension in many ways. Words not only denote; they connote. Not only do they have a literal meaning; they imply, associate and suggest. Too often those connotations are powerfully negative. Nowhere is this more evident than in the meanings ascribed to color. This exercise is designed to help students realize how our attitudes toward race are deeply rooted in our language.

Activity

In small groups ask students to make a list of expressions and word associations that include the words "black" and "brown." Repeat the same process with the word white. Share the lists with the class. Students should note how associations with "black" and "brown" are nearly always negative, while associations with "white" are nearly always positive.

Processing

Lead a discussion about the implications of this exercise for the way we understand social attitudes toward people of color. If some students speak languages other than English, ask if the same color associations are true in those languages. How does our language reflect our attitudes? Why do we see light colors and dark colors as opposites?.

Follow-Up Activity

Assign either the word "unity," "diversity" or "American" to each cooperative learning group. Then ask each group either individually or collectively to draw the concept they have been assigned. Have a representative from each group explain the depictions.

Processing

This activity illustrates how words evoke powerful emotional feelings that reflect our attitudes about diversity. It illustrates once again the importance of the words we choose to communicate our ideas. This can be used as a motivational activity (Activity #6 The Poll-Multiple Perspectives) to talk about how difficult it is to write questions for a national poll so that its meaning is clear to all respondents.

Activity #6 ◆ The Poll—Multiple Perspectives (6-8)

Introduction

Intergroup relations depend fundamentally on perceptions—how different groups see each other. This exercise is designed to prepare students for a significant dialogue about some of the

important findings in The National Conference poll. The exercise illustrates that we see what we choose to see or are conditioned to see and that our perceptions are heavily influenced by sociological factors. It also underscores the difficulty in seeing the world from other points of view.

Motivational Activity

1. Ask a small group of students to present a two minute dramatization of a student conflict. Make sure that the situation is open to multiple interpretations.
2. Ask students to write down what they observed, then share what they wrote.

Processing

Lead a discussion which emphasizes the differences between the student answers. Point out that although we look at the same thing we "see" something quite different. Why? Ask students if we can see things from more than one point of view. We can, if we are willing to share the experiences of others and be open to their ways of seeing. Then we can perceive the full complexity of what we are observing.

Activity

This activity engages students in a dialogue about intergroup perceptions and how our perceptions of certain groups are influenced by their portrayal in the media. It is also assists students in understanding why the perceptions of whites and people of color are so different when they are asked: "Are non-whites portrayed by the media in a fair and unbiased manner?"

Part One

1. Assign cooperative learning groups one of the following racial/ethnic groups: European American (white), Latino/Hispanic, African American, Asian, Native American.
2. Explain to students that for the next week each group will gather information on how its racial/ethnic group is portrayed by the media through television, films, music videos, advertising, etc. Each group will present its findings to the class after a week of research.

Part One Processing

Lead a discussion in which students consider the following questions:

1. How are the various groups portrayed? Which groups are most stereotyped or portrayed negatively? Which are portrayed with the greatest balance?
2. What effect does media portrayal have on the way we see various groups in society? Why are these images so powerful?

Part Two

1. Explain to students that they are now going to look at some of the findings from the poll on how different groups perceive one another. Have students look at the data in Handout #12 on whether various groups believe other groups to be portrayed by the media in a fair and unbiased manner. Responses vary greatly according to racial and ethnic group.
2. Ask students if their research supports or denies the assertion that the group is portrayed by the media in a fair and unbiased manner.

Part Two Processing

Lead a discussion about how such different perceptions can arise. Some possibilities include lack of knowledge, isolation from one another, denial, inaccurate or incomplete information, learned stereotypes, self interest, intergroup hostility, and the power of the myth of the American dream.

Activity #7 ◆ Adding New Voices to the Dialogue (6-8)

We are all in different places when it comes to dialogue about intergroup relations. Students of color bring different perspectives than white students. The dialogue will be very different in diverse groups than in more homogeneous ones. Gender, age and socio-economic dimensions will affect the tone and content of the dialogue as well.

It is important to involve students in vicarious experiences with various cultural groups, particularly in less diverse schools, through literature, films, the visual arts and music. Such experiences help students to empathize with people of different cultural backgrounds. They also help lessen prejudice and promote better intergroup relations. Students should be encouraged to write about and share their responses to these experiences in creative genres such as journals, dialogues, freewrites, poetry and monologues.

The range of choices for such vicarious experiences are unlimited. A brief list of suggestions follows, drawn from The National Conference publication, ***The Human Family. . . Learning to Live Together***, an annotated, multicultural reading list for children and young adults. Copies may be obtained from The National Conference.

Children of the Dust Bowl: The True Story of the School at Weekpatch Camp, by Jerry Stanley. Crown, New York, 1992. $15.00. This highly informative and inspirational portrait of the "Okies" follows them from the Dust Bowl desperation in the Midwest on their trek through the West to the promise of work in California—where their hopes are dashed. The focus then falls on Weedpatch Camp built by the federal government and the "federal emergency school" created there by the dedicated educator Leo Hart. The book is lavishly illustrated with period black and white photographs. (ages 12 and up)

Freedom's Children: Young Civil Rights Activists Tell Their Own Stories, by Ellen Levine. Putnam, New York, 1993. $16.95. The Birmingham church bombing, the Montgomery bus boycott, sit- ins, freedom rides and other protests of the civil rights movement come alive as thirty African Americans who participated in the movement when they were children and teenagers vividly recall the suffering and courage of those times. (ages 11 and up)

I Will Sing Life, by Larry Berger, Dahlia Lithwick and Seven Campers. Photographs by Robert Benson. Little, Brown and Co.,New York, 1992. $22.95. Youths from Paul Newman's Hole in the Wall Gang Camp, aged 7 to 17, all of whom have faced life threatening diseases, speak candidly and with humor about their lives. Through their poems they reveal their fears and hopes for the future. (ages 12 and up)

Letters from Rifka, by Karen Hesse. Henry Holt, New York, 1992. $14.95 In 1919 Rifka and her family flee to America to escape the harsh treatment of Jews in Russia. The twelve-year old girl is separated from her family when she contracts ringworm and continues her journey alone. She tells her story of hardships and courage through letters to her cousin written in the blank pages of a book of Pushkin's poetry. Based on a true story.(ages 10 to 14)

Malcolm X: By Any Means Necessary, by Walter Dean Myers. Scholastic, Inc., New York, 1993. $13.95 The life and death of the assassinated African American leader who left a lasting and controversial legacy to the history of the struggle for racial equality in America. Includes a chronology of Malcolm X's life from 1925-1965, comparing the major events of his life to landmark events in American history. (ages 12 and up)

Neighborhood Odes, by Gary Soto. Illustrated by David Diaz. Harcourt Brace Jovanovich, New York, 1992. $15.95. Twenty-one poems celebrate the simple joys of everyday life in a Latino neighborhood. Vivid, sensitive images interweave Spanish words with the English. (ages 10 and up)

No Place to Be: Voices of Homeless Children, by Judith Berck. Houghton Mifflin, New York, 1992. $14.95. Homeless children in New York City, ages 9 to 18, describe the harsh realities of their lives in various types of temporary housing. Interviews with the children are interspersed with facts and statistics that reveal the extent of homelessness in America. (ages 10 and up)

Song of the Buffalo Boy, by Sherry Garland. Harcourt Brace Jovanovich, New York, 1992. $15.95. Shunned and mistreated because of her mixed heritage and determined to avoid an arranged marriage, seventeen-year-old Loi fakes her death and runs away to Ho Chi Minh City with the hope that she and Khai, the boy she loves, will be able to go to the United States to find her American father. Identifying her birth father proves impossible, however, and Loi decides to remain in Vietnam determined to live proudly as an Amerasian.

Who Comes with Cannons?, by Patricia Beatty. Morrow Junior Books/William Morrow and Co., New York, 1992. $14.00. After her father's death, Truth Hopkins goes to North Carolina

to live with kind relatives. This Quaker family's life changes with the Civil War when their Underground Railroad work becomes more dangerous and their beloved sons are forced to march with the Confederate Army. (ages 10 to 14)

Activity #8 ◆ Problem Solving through Role Playing (6-8)

See the general introduction to the guide for a discussion of the use of role plays for problem solving and suggested strategies for processing the scenarios.

Divide students into cooperative learning groups and allow sufficient time to develop a role play. This process could take thirty to forty minutes. If a group finishes earlier than the others, suggest that it use its extra time to develop another scenario. Each role play contains two scenes. The first presents the problem and the second presents strategies for resolving it.

Scenario suggestions:

Someone tells a joke based on a cultural stereotype.
Parents or friends object to interracial friendships.
Members of a student committee disagree about the music for the school dance.
Culturally insensitive remarks are made in class.
A student is excluded by his peers from social activities because of cultural differences.
Students make fun of a student's clothing that is part of his or her religious tradition.
Name-calling based on race, religion or ethnicity occurs on the school playground or during extra curricular activities.

Activity #9 - From Dialogue to Action (6-8)

The ultimate purpose of the dialogue about intergroup relations is to inspire students to become involved in activities to improve the climate of intergroup relations in the school and community. At this point in the dialogue process, students are also able to distinguish between activities which affect individuals and those which affect social institutions.

Conduct a brainstorming session with students on what they can do to improve intergroup relations. After the list is developed, review it and place each action under the appropriate category:

- Things to improve myself
- Things to improve my home
- Things to improve my school
- Things to improve my community

Many activities will fit several categories. Supplement the list with the "Teens Can Make a Difference" sheet (Handout #15).

Discuss and give the opportunity for interested students to sign the **"Commitment and Action" Form** (Handout #16). This committment to action formalizes the student's dedication to the task of making a difference on issues of intergroup relations. By signing it, students indicate a serious intention to be a part of the effort to improve understanding and respect for the diversity of America. This marks an important transition from the focus on self to a concern for society.

In developing their action plans, white students find ways to become allies of the students of color and members of other targeted groups in the fight against bias, bigotry and racism. Students of color develop action plans that will improve the quality of life for their own cultural groups and the larger society. Students of color must also learn how to become allies. As the survey reveals, there is considerable intergroup tension among Americans of color. The aim of the dialogue about intergroup relations is not to evoke guilt, but to help us understand how we are socialized by the institutions of our society, sometimes consciously and sometimes unconsciously. Such understanding leads us to civic responsibility. The task of building an America which lives up to the meaning of its creed requires every person's commitment.

GRADE 3 THROUGH 5

Student Activities

Motivational Activity ◆ Alike & Different (3-5)

This exercise is designed to show some of the differences and similarities among members of the class and to demonstrate that when we begin to examine cu'tural identity, we discover that some of the differences and similarities between use are visible and some of them are invisible. The exercise serves as a motivation for Activity #1.

Have students stand up or raise their hands if:

You were born in the United States
You were born in another country
One of your parents or guardians was born in another country
One or more of your grandparents was born in another country
You were born in this state
You were born in another state

You are an only child
You have one brother or sister
You have two brothers or sisters
You have more than two brothers and/or sisters

You are African American/Black (ask for country[ies] of origin if known)
You are Native American (ask for tribe/nation if known)
You are Hispanic or Latino/Latina (all races) (ask for country[ies] of origin if known)
You are European American/white
You are Asian American (ask for country[ies] of origin if known)
You have another way of identifying yourself (ask for identification)

You speak one language
You speak two languages
You speak more than two languages

Your family religion is Christian
Your family religion is Muslim
Your family religion is Jewish
Your family religion is Buddhist
Your family religion is Hindu
You live in a home where another religion is practiced
You live in a home where more than one religion is practiced
You live in a home where a religion is not observed

You live in the city
You live in the country
You live in the suburbs

You play a musical instrument

You like to sing
You sing and play a musical instrument
Dancing is your favorite activity
Football is your favorite sport
Baseball or Softball is your favorite sport
Basketball is your favorite sport
Tennis is your favorite sport
Swimming is your favorite sport

You live in a neighborhood with people who are not very different from you
You live in a neighborhood with people who are very different from one another

Somebody has called you a name, hit you or left you out of an activity in the last year because of your color, religion, the geographical place your family came from, or because of any other difference.

Processing

Ask students to identify any other characteristics shared by all members of the group, any other differences. Ask the students if they would call this a diverse group. Why? Why not? Introduce "How We Can Talk To One Another" (Handout #3)

Activity #1 ◆ Alike and Different in the School (3-5)

Activity

At home: Students and their families fill out the Cultural Sharing Chart (Handout #5). Provide a large piece of paper for students to "draw" a picture of themselves which answers the question "Who am I?"

In class: In pairs, students share their responses to the Cultural Sharing Chart (Handout #5). Students introduce their partner's answers to the class. Partners should then show the class their "Who am I?" picture and explain their drawing. Teachers ask how the picture relates to what was shared on the chart. As the sharing proceeds, a large Cultural Sharing Chart for the entire class should be constructed on the wall or bulletin board.

Processing

Lead a discussion about the similarities and differences revealed on the chart and in the drawings. Explore the feelings and attitudes the students have about differences. If appropriate, introduce the words unity and diversity.

Activity #2 ◆ Alike and Different in America: Learning through Cultural Role Models (3-5)

Younger students will need to be introduced to the concept of cultural and ethnic background before they are able to proceed with this activity.

Activity

In class: Teachers lead a brainstorming session introducing the concept of a role model by asking the question: "What is a hero or heroine?" Role models as those who take action to help others should be emphasized.

At home: Students and their parents should identify a role model from the family's cultural background(s). Students research their role model. The material may be presented in a number of ways: a biography, a photo display, poems and songs, posters, plays. Teachers should help students to understand that the actions role models take often arise from their cultural identity and circumstances. Their presentations should include descriptions of these cultural backgrounds.

Processing

Use the materials presented by the students to establish an understanding of both the diverse backgrounds of these role models, as well as their many similarities as human beings.

Activity #3 ◆ Stereotypes: Fair and Unfair Pictures (3-5)

Introduction

As a result of the last activity, students will have some positive and fair "pictures," both visual and non-visual, of different cultures and traditions. This exercise introduces the concept of stereotyping— how we often paint unfair pictures of different groups through exaggerated and/or false information. Even young children hold many of the stereotypes of the larger society.

Activity

Explain to students that they are going to compare fair and unfair pictures of people. Teachers collect a number of stereotypical images of different groups of people drawn from comic strips, lunch boxes, greeting cards, posters, etc.. Ask the students to identify why these pictures are unfair. Have students collect examples of other such pictures and explain why they are unfair.

Processing

Discuss with students the consequences of such unfair pictures. They are false. They exaggerate. They make people feel bad. They make it look as if some people are better than others. They do not help us to get along together and to work together. Introduce the terms "stereotype," "prejudice" and "discrimination." (adapted from ***Roots and Wings*** by Stacey York, Redleaf Press 1991)

Activity #4 Finding a Common Language (3-5)

Activity

Assign the terms below to cooperative learning groups. Have each group define the term and give examples from personal experience or the experiences of others. Groups share definitions and examples. Discussion should lead to a common working definition for all terms and concrete examples of each. The terms and examples will serve as touchstones for further dialogue about intergroup relations.

Vocabulary

difference
discrimination
ethnic group
respect
prejudice
scapegoat
similarity
stereotype
values

Activity #5 ◆ Colors and Words (3-5)

Introduction

Young children are aware of racial and ethnic differences as well as the social connotations associated with those differences. In the matter of color, they are already aware that in our society "white" has positive connotations, and that other colors, particularly "brown" and "black", often have negative connotations.

This exercise is designed to develop positive attitudes about all colors, particularly those that are associated with racial and/or ethnic groups.

Activity

Divide the class into cooperative learning groups and assign each group a color. Whatever the list, make certain that the colors black and brown are included. Ask each group to explore things, feelings, ideas and expressions associated with this color.

Processing

As groups share their explorations be sure to offset any negative connotations to the colors brown and black with positive images. Develop art projects in which black and brown are the dominant color motifs; develop a painting lesson to show the interdependence of light colors and dark colors; ask students to pick a color and show the many ways it can be used together with black or brown. Take a walk and note the many natural things that are black or brown.

Activity #6 ◆ The Poll: Getting Along (3-5)

Activity

Explain the concept of a poll and how and why polls are conducted. Have them conduct their own poll among their peers or parents, gathering information about a topic of interest.

Processing

Explain that a poll was taken by The National Conference which indicates that groups of people who are different from one another often do not get along. Conduct a discussion in which students are asked why they feel groups do not get along with one another. What are the differences between groups which lead to conflict? What are ways in which groups can learn to get along better? Many students will be able to consider not only individual physical characteristics but certain social categories as well (e.g., race, gender, economic status, religion, geographical location).

Activity #7 ◆ Meeting New People, Hearing Many Voices (3-5)

We are all in different places when it comes to dialogue about intergroup relations. Students of color bring different perspectives than white students. The dialogue will be very different in diverse groups than in more homogeneous ones. Gender, age and socio-economic dimensions will affect the tone and content of the dialogue as well.

It is important to involve students in vicarious experiences with various cultural groups, particularly in less diverse schools, through literature, films, the visual arts and music. Such experiences help students to empathize with people of different cultural backgrounds. They also help lessen prejudice and promote better intergroup relations. Children should be surrounded with positive and realistic images of many racial and ethnic groups and should be helped to identify the faces of groups of which they are not a part.

Encourage students to share their responses to these experiences in both verbal and nonverbal ways. The range of choices for such vicarious experiences are unlimited. A brief list of suggestions follows, drawn from The National Conference publication, ***The Human Family...Learning to Live Together***, an annotated, multicultural reading list for children and young adults. Copies may be obtained from The National Conference.

Children of Clay: A Family of Pueblo Potters, by Rina Swentzell. Photographs by Bill Steen; illustrations by Carly Bordeau. Lerner, 241 First Avenue N., Minneapolis, MN 55401, 1992. $19.95. The children, grandchildren and great grandchildren of Gia Rose learn from her the traditions of clay found in the mountains of Santa Clara Pueblo. As this Tewa Indian family works together, Grandmother teaches them how to show respect for Clay-Old-Woman, the spirit of clay. Vibrant color photographs chronicle the events.(Ages 8 to 12)

Dear Dr. Bell...Your friend, Helen Keller, by Judith St. George. Illustrated with photographs. Putnam, New York, 1992. $15.95. Following her meeting with Alexander Graham Bell,

seven-year-old Helen Keller wrote him a note. Thus began a correspondence and friendship that continued until Dr. Bell's death. Their stories are told in this dual biography that shows the power of the human spirit to overcome great obstacles. (9 to 12)

Huskings, Quiltings & Barn Raisings: Work-play Parties in Early America by Victoria Sherrow. Illustrated by Laura LoTurco. Walker and Company, New York 1992. $14.85. Descriptions of early American work-play parties exemplify the meaning of the old saying: "many hands make light work." These accounts relate ways in which corn-huskings, quilting bees and barn raisings demonstrate the spirit of cooperation and community. Present day examples are included. Food was a main ingredient in these events and some recipes are given here. (ages 9 to 12)

Lift Every Voice and Sing, by James Weldon Johnson. Introduction by Jim Haskins. Illustrated by Elizabeth Cartlett. Walker and Company, New York, 1993. $14.95. Formerly known as the Negro National Anthem, this song is reprinted here along with the dramatic prints by the famed African -American artist Elizabeth Cartlett. The music is included, and there is an introduction by Jim Haskins. Words and music blend dramatically in celebration of history, endurance, spirit, and dignity. (ages 7 to 12)

Masai and I, by Virginia Kroll. Four Winds, New York, 1992. $13.95. The Masai culture comes to life for Linda, a young urban African American, through a school assignment which introduces her to the tools and art of this proud African people. Linda fantasizes about what her life might be like if she were transplanted to East Africa. The contrasting scenes of urban America and rural Africa are richly illustrated in oil and colored pencil. (ages 6 to 10)

Morning Girl by Michael Dorris. Hyperion, New York, 1992. $12.95. It's 1492 and a twelve-year-old Taino girl on a Bahamian island passes her days playing—and quarreling—with her brother, helping—and arguing—with her affectionate parents, at one with her beautiful surroundings. One morning, while she is swimming, a canoe with "fat people" arrives. She cheerfully welcomes the strangers, not knowing that their arrival will end her paradise forever. (ages 9 to 12)

Peace Tales; World Folktales to Talk About, by Margaret Read MacDonald. Shoestring Press, Linnet Books, P.O. Box 4327, Hamden, CT, 05514, 1992. $22.50 hardback; $13.95 paperback. Written with charm, humor and whimsy, these thirty four folktales from countries around the world are wonderful for reading or telling to children. The author has grouped the tales, which reflect the universal desire for an end to conflict, according to their morals about war and peace so that individually or collectively the tales can contribute to a child's peace education. The author has added an epilogue which encourages children to think about peace. Included also is a bibliography of additional resources. (ages 8 to 12)

The Star Fisher by Lawrence Yep. Morrow, New York, 1991. $12.95. The oldest daughter tells the heartwarming and often funny story of her Chinese family's move from Ohio to West Virginia in the 1920s. (ages 9 to 14)

Activity #8 ◆ Problem Solving through Role Playing: Name-Calling is not the Way (3-5)

Activity

With their parents students complete the Name-Calling Worksheet (Handout #14). Assure them that everyone has called someone a name and has been called a name. They will not have to put their names on the worksheet and you will not know whose worksheet is whose. Use the worksheets to develop role plays in which three children are present: the name caller, the child who is called a name, and a bystander. Work with the three to develop a roleplay of a name-calling incident.

An important note to educators: While a generic discussion of name-calling is valuable, teachers should emphasize those reported incidents in which students were called names based on their ethnic, racial, religious, or other cultural identity.

Processing

Ask the participants what they did, what happened, and how they felt during the role play. Ask the audience what they saw, how they felt and what were other alternatives for the "actors." How could the namecallers have expressed their feelings in a different way? How could the "victims" have responded differently? How might a bystander have intervened in the situation if they did not. Elicit from students the alternatives to name calling as ways of talking to one another.

Activity #9 ◆ From Talking to Doing: What Children Can Do to Make a Difference (3-5)

After young children learn that treating people unfairly on the basis of difference is harmful, they can be introduced to activism and civic responsibility.

- Creating parking spaces on the school grounds for people who are physically challenged
- Writing to companies whose products are insensitive to diversity (only one color band-aids)
- Painting over racial slurs written on a wall in a local park
- Writing to authors or publishers of children's books either about something we like because we think it is fair or about books that have stereotypes
- Talking to a toy store manager or owner about adding more toys that reflect diversity
- Asking a local stationery store to sell greeting cards that show children of all backgrounds
- Accompanying parents to age-appropriate rallies and meetings about children's issues and issues of diversity

Some ideas are suggested by the *Anti-Bias Curriculum; Tools for Empowering Young Children* by Louise Derman-Sparks, and *Teaching Young Children to Resist Bias* by Louise Derman-Sparks, Maria Guitierrez and Carol Bruson Phillips.
Provide students with the opportunity to talk about and sign the "What I Will Do" form (Handout #17). By signing it children are reminded of their responsibilities for respecting and getting along with others.

Kindergarten through Grade 2

Student Activities

Motivational Activity ◆ Alike and Different (K-2)

This exercise is designed to show some of the similarities and differences between members of the class and to demonstrate that when we begin to examine cultural identity, we discover that some of the differences and similarities between us are visible and some of them are invisible. The exercise serves as a motivation for Activity #1. Teachers should adapt the exercise to match the particular similarities and differences found in their classroom.

Have students stand up or raise their hands if:

You are a boy
You are a girl

You have brown eyes
You have green eyes
You have blue eyes

You have straight hair
You have curly hair
You have short hair
You have long hair

You have black hair
You have brown hair
You have blonde hair
You have red hair

You are an only child
You have one brother sister
You have two brothers or sisters
You have more than two brothers and/or sisters

You speak one language
You speak two languages

You walk to school
You come to school on a bus
You come to school in a car

You like to sing
You like to dance
You like to draw
You like to play sports

You like ice cream
You like pizza
You like french fries
You like spinach

You like Barney
You like the Pink Panther
You like Superman
You like Miss Piggy

Ask students to identify any other characteristics shared by all members of the group. Any other differences? Ask the students if they would call this a diverse group. Why? Why not? Introduce "How We Can Talk To One Another" (Handout #3).

Activity #1 ◆ Alike and Different in our Families (K-2)

Activity

At home: Students and their families fill out the My Family Questionnaire (Handout #6).

In class: Students share the information on the questionnaire. Students locate and mark the place(s) their parents and grandparents were born (including the specific part of the United States, if appropriate) on a large world map.

Processing

Use this visual representation to introduce the concept of cultural (ethnic) diversity. Discuss with the students how the special customs and traditions noted on the Family Questionnaire are related to cultural (ethnic) or geographical origin.

Activity #2 ◆ Alike & Different in our Class & Around the World (K-2)

Activity

This exercise helps students explore similarities and differences among themselves and to encourage an appreciation for diversity. Display a large piece of paper on the wall. Ask students to look around the room and observe all of the ways in which their bodies and their faces are the same. Make a list on the paper as the children are responding to the question. When the list is complete, show the children pictures of people from other cultures. Ask them to find the ways in which they are like the children in the pictures. Repeat the same activity focusing on differences.

Processing

Lead a discussion in which students respond to the question: Why is it good that we are both alike and different? Teachers should be prepared for negative reactions to difference. They are encouraged to respond forthrightly to negative statements and to questions. Such questions or comments should not be sidestepped. Neither teacher nor students should be embarrassed to discuss differences.

Activity #3 ◆ Fair and Unfair Pictures (K-2)

Introduction

As a result of the last activity, students will have some positive and fair "pictures," both visual and non-visual, of different cultures and traditions. This exercise introduces the concept of stereotyping— how often we paint unfair pictures of different groups through exaggerated and/or false information. Even young children hold many of the stereotypes of the larger society.

Activity

Teachers collect objects and pictures which accurately portray people from a variety of cultures. They should also collect stereotypical objects and pictures such as greeting cards, cartoons, holiday decorations and small toy figures. Place the objects in a box or bag. Inform the students that some of the things are "pretend" pictures of people. These "pretend" pictures make people look stupid and silly. They make people sad and hurt their feelings. These pictures are unfair because they are untrue. Other pictures are fair because they show people as they really are. Seeing fair pictures makes people happy and proud. Have each child pull out a picture, and guess whether it is fair or unfair. Afterwards, the class should discuss and come to a conclusion about the picture or object's fairness or unfairness. Fair pictures should be placed in one pile; unfair pictures in another.

Processing

See if children can reach any conclusions about what makes some pictures fair and others unfair, and how one can tell the difference. If appropriate, introduce the word "stereotype" (adapted from Stacey York, ***Roots and Wings***, Redleaf Press, 1991).

Activity #4 ◆ The Words We Use (K-2)

Activities for young children which teach respect for differences share common themes and vocabularies. Ask children to write a story, perform a skit, write a poem or draw a picture which makes use of the vocabulary listed below. This activity can be done in cooperative learning groups.

alike and different
colors
fair and unfair
family
friends
I am special (unique)
everyone is special
our faces
our feelings
the five senses

Activity #5 ◆ We Are Many Colors (K-2)

Introduction

Young children are aware of racial and ethnic differences as well as the social connotations associated with those differences. In the matter of color, they are already aware that in our society "white" has positive connotations, and that other colors, particularly "brown" and "black," often have negative connotations. This exercise helps students identify and affirm their own skin color and that of others, and to associate positive images and feelings with the colors associated with skin color.

Activity

Teachers should assemble a montage of color photographs of children's faces representing a wide range of racial and ethnic groups. Ask students to look at each picture and identify the child's hair color, eye color and skin color. Encourage children to use colors such as tan, peach and beige, as well as the colors usually used to define skin color. Ask students to locate people in the montage whose hair color matches their own. The same should be done with eye color and skin color. Have students form a "human rainbow" for each physical characteristic. The "rainbows" should be organized from both dark to light and then from light to dark. The activity works equally well in diverse and less diverse classrooms.

Processing

Ask students to note that our bodies are comprised of many colors. There are many variations of the same color on our bodies. Talk also about the fact that the color rainbows are very different for each physical characteristic.

Activity #6 ◆ The Poll: Working Together (K-2)

Introduction

This activity demonstrates the value of cooperation and motivates a discussion on why it is better to work together than to work against one another.

Motivation

Place a collection of objects on one side of the room and explain that the task is to move the objects to the other side of the room. Ask for a volunteer to move the objects. Time the procedure. Then repeat the process with two children, three children, etc.

Activity

After students have seen the value of working together tell them that The National Conference has recently asked Americans of all backgrounds if they are willing to work with all groups of people to accomplish important tasks. Nine out of ten people asked said yes. Demonstrate the point that this is an overwhelming majority by having nine out of ten children in the class raise their hands.

Processing

Lead a discussion on the kinds of activities in the classroom or in the school where it is better to work together as a group than to work independently. Have students demonstrate such cooperative activities.

Activity #7 ◆ Meeting New People, Hearing Many Voices (K-2)

We are all in different places when it comes to dialogue about intergroup relations. Students of color bring different perspectives than white students. The dialogue will be very different in diverse groups than in more homogeneous ones. Gender, age and socio-economic dimensions will affect the tone and content of the dialogue as well.

It is important to involve students in vicarious experiences with various cultural groups, particularly in less diverse schools, through literature, films, the visual arts and music. Such experiences help students to empathize with people of different cultural backgrounds. They also help lessen prejudice and promote better intergroup relations. Children should be surrounded with positive and realistic images of many racial and ethnic groups and should be helped to identify the faces of groups of which they are not a part.

Encourage students to share their responses to these experiences in both verbal and nonverbal ways. The range of choices for such vicarious experiences are unlimited. A brief list of suggestions follows, drawn from The National Conference publication, ***The Human Family...Learning to Live Together***, an annotated, multicultural reading list for children and young adults. Copies may be obtained from The National Conference

Abuela, by Arthur Dorros. Illustrated by Elisa Kleven. Dutton, New York, 1991. $13.95 A little girl imagines herself flying over New York with her Latina grandmother. A loving kaleidoscopic view of the city. (ages 4 to 7)

Elijah's Angels, by Michael J. Rosen. Illustrated by Aminah Brenda Lynn Robinson. Harcourt Brace and Jovanovich, New York, 1992. $13.95 How can a Jewish boy accept a carved angel, a graven image, from an old African American woodcarver without disobeying God? Young Michael discovers the answer and gives Elijah Pierce a menorah in return. This unusual true story of love and sh ring is illustrated with paintings resembling Pierce's carvings by Aminh Robinson—also a friend of Elijah. (ages 5 to 10)

Eskimo Boy: Life in an Inupiaq Eskimo Village, text and photographs by Russ Kendall. Scholastic, Inc., New York, 1992. $13.95. Life in an Inupiaq Eskimo village is not easy—but the cold, the bleakness and the isolation all have their beauties as well as their challenges. The story is told as seen through the eyes of Norman Kokeok, a seven-year-old Eskimo boy, whose days are filled with the security of traditional values and the joy of being young. (ages 6 to 10)

Happy Birthday, Martin Luther King, by Jean Marzollo. Illustrated by J. Brian Pinkney. Scholastic, Inc., New York, 1993. $14.95. A simple and powerful introduction to the life and work of the famed civil rights leader, with warm-toned scratchboard illustrations. (ages 3 to 7)

Hoang Breaks the Lucky Teapot, by Rosemary Breckler. Illustrated by Adrian B. Frankel. Houghton Mifflin, New York, 1992. $13.95 When Hoang's family came to America from Vietnam, he brought a Gia Truyen, a lucky teapot, from his gr ndmother, and his own vivid imagination. That imagination causes him to break the teapot and release Bad Fortune. How he brings Good Fortune back makes a story as warm and comforting as a cup of tea. (ages 6 to 8)

Going West, by Jean Van Leeuwen. Pictures by Thomas B. Allen. Dial Books for Young Readers, New York, 1992. $15.00. It took courage and resourcefulness to make a home on the inhospitable prairie. Loneliness, unpredictable weather, primitive housekeeping—all took their toll on families going west to the new frontier. But for those with the support and love of each other, like the family of seven-year-old Hannah, there was pride and triumph when their hard-earned dreams were realized. (ages 5 to 8)

Working Cotton, by Sherley Anne Williams. Illustrated by Carole Byard. Harcourt Brace Jovanovich, New York, 1992. $14.95. The hard life of a migrant family who pick cotton from from dawn to dusk is tempered by the affection and admiration each family member has for the others—even Shelan, who is too small to carry her own sack but whose words tell this story of courage and pride. (ages 6 to 10)

Activity #8 ◆ From Talking to Doing: What Children Can Do To Make a Difference (K-2)

After young children learn that treating people unfairly on the basis of difference is harmful, they can be introduced to activism and civic responsibility.

- Creating parking spaces on the school grounds for people who are physically challenged
- Writing to companies whose products are insensitive to diversity (only one color band-aids)
- Painting over racial slurs written on a wall in a local park
- Writing to authors or publishers of children's books either about something we like because we think it is fair or about books that have stereotypes
- Talking to a toy store manager or owner about adding more toys that reflect diversity
- Asking a local stationery store to sell greeting cards that show children of all backgrounds
- Accompanying parents to age-appropriate rallies and meetings about children's issues and issues of diversity

Some ideas are suggested by the *Anti-Bias Curriculum; Tools for Empowering Young Children* by Louise Derman-Sparks, and *Teaching Young Children to Resist Bias* by Louise Derman-Sparks, Maria Guitierrez and Carol Bruson Phillips.

Provide students with the opportunity to talk about and sign the "What I Will Do" form (Handout #17) By signing it children are reminded of their responsibilities for respecting and getting along with others.

HANDOUT 1

Resources for Diversity from THE NATIONAL CONFERENCE

National Student Poll on Intergroup Relations

Please Check one answer only for each of items a through e.

a: Grade Level: ..... ❒ Middle or Jr. High School ❒ High School

b: Type of School: ..... ❒ Private ❒ Parochial ❒ Public

c: Region: ..... ❒ North ❒ East ❒ South ❒ West ❒ Midwest

d: Community: ..... ❒ Urban ❒ Suburban ❒ Rural

e: Race/Ethnic Origin: ❒ Asian/Pacific Islander ❒ Black/African American ❒ Native American ❒ Latino/Hispanic ❒ White ❒ Other (specify) _____

1. How often do you have contact with someone who is of a different race or ethnic group than you? Mark the blank following each group for the amount of contact you have.

	NONE	LITTLE	SOME	A GREAT DEAL
a. African American	❒	❒	❒	❒
b. Latino/Hispanic	❒	❒	❒	❒
c. Native American	❒	❒	❒	❒
d. Asian/Pacific Islander	❒	❒	❒	❒
e. White	❒	❒	❒	❒

2. If any of the statements below describe or fit your community, please indicate by placing a mark in the appropriate blanks.

	AFRICAN AMERICAN	LATINO/ HISPANIC	NATIVE AMERICAN	ASIAN/ PACIFIC IS.	WHITE
a. Your teacher is	❒	❒	❒	❒	❒
b. Your principal is	❒	❒	❒	❒	❒
c. Your good friends are	❒	❒	❒	❒	❒
d. Your neighborhood police are	❒	❒	❒	❒	❒
e. Your neighbors are	❒	❒	❒	❒	❒
f. People in your place of worship are	❒	❒	❒	❒	❒
g. Your teammates are	❒	❒	❒	❒	❒
h. Your parent's friends are	❒	❒	❒	❒	❒
i. Your parent's co-workers are	❒	❒	❒	❒	❒
j. Your parent's boss is	❒	❒	❒	❒	❒

THE NATIONAL CONFERENCE ■ 71 FIFTH AVENUE ■ NEW YORK, NY 10003 ■ 212 | 206-0006

3. Please indicate how serious the problem of racial, religious or other intergroup conflict is for each of the following places.

	VERY SERIOUS	SOMEWHAT SERIOUS	NOT SERIOUS	NO PROBLEM	NOT SURE
a. In your school	❒	❒	❒	❒	❒
b In your neighborhood	❒	❒	❒	❒	❒
c. In your community	❒	❒	❒	❒	❒
d. In stores and restaurants	❒	❒	❒	❒	❒
e. With police officers	❒	❒	❒	❒	❒
f. In parks/recreation facilities	❒	❒	❒	❒	❒
g. In your parent's workplace	❒	❒	❒	❒	❒

4. The statements below describe groups of Americans. Please indicate whether or not you agree with the statements.

	Agree	Disagree	Not sure
a. Latinos don't try to learn English and are slow to fit in the American culture.	❒	❒	❒
b. African Americans have less native intelligence.	❒	❒	❒
c Latinos tend to have bigger families than they can support.	❒	❒	❒
d. Asians believe they are superior to people of other groups.	❒	❒	❒
e. When it comes to choosing between people and money, Jews will choose money.	❒	❒	❒
f. Jews have too much control over business and media in this country.	❒	❒	❒
g. Catholics want to impose their own ideas of morality on the larger society.	❒	❒	❒
h. Muslims belong to a religion that condones or supports terrorism.	❒	❒	❒
g. Whites are insensitive to other people & have a long history of bigotry and prejudice.	❒	❒	❒
h. Asians are naturally gifted in math and science.	❒	❒	❒
i. Whites believe they are superior and can make the rules for all people.	❒	❒	❒
j. African Americans work twice as hard to overcome the barriers society creates for them.	❒	❒	❒

5. The following statements reflect some people's opinions about race relations in America. Please indicate the ones with which you agree by marking the correct blank.

	Agree	Disagree	Not sure
a. Until people of color shape up and realize they cannot get a free ride, there will be little improvement in race relations in America.	❒	❒	❒
b. If America is going to compete in the world, racial minorities must be able to get an education and job training.	❒	❒	❒
c. It is not right that we have 2 Americas—one made up of privileged White Americans and the other of people of color who are treated like second class citizens.	❒	❒	❒
d. The biggest barrier to race relations in America is the presence of so many racist White people.	❒	❒	❒
e. People of color are given undue special consideration and advantage in hiring and job promotion.	❒	❒	❒
f. All areas of public life—our schools, neighborhoods, places of employment, etc.—should be fully integrated.	❒	❒	❒
g. Immigration of Latinos and Asians is hurting the opportunities for native born Americans to find jobs.	❒	❒	❒
h. America's racial, ethnic and religious problems can be solved if Americans face the issues honestly.	❒	❒	❒

6. Other than the group(s) to which you belong, with which of the following groups do you feel you have the most in common?

❒ Asian/Pacific Islander ❒ Black/African American ❒ Native American

❒ Latino/Hispanic ❒ White ❒ Other (specify)_____

7. With which of the following groups do you feel you share the least in common?

❒ Asian/Pacific Islander ❒ Black/African American ❒ Native American

❒ Latino/Hispanic ❒ White ❒ Other (specify)_____

8. Would you volunteer your time to work with members of the groups with which you have the least in common to improve intergroup relations in your school and/or community?

❒ Yes ❒ No

HANDOUT 2

Resources for Diversity from THE NATIONAL CONFERENCE

Rights, Risks and Responsibilities of Dialogue (Grades 6-12)

We believe that true dialogue can occur when all participants honor these principles.

Rights

- 1. Every participant has the right to express emotions and ideas and to be heard.
- 2. Every participant has the right to ask questions that help in understanding what someone else is saying.
- 3. Every participant has the right of self-definition (self-identity).
- 4. Every participant has the right not to change or be forced to change.

Responsibilities

- 1. Every participant has the responsibility to listen patiently and carefully. This includes the obligation to withhold judgment until an effort is made to clarify the statements of others and the emotions, experiences and cultural background which inform these statements.
- 2. Every participant has the responsibility to respond in ways that will enable other participants to constructively and clearly hear what is being said.
- 3. Every participant has the responsibility to grant fundamental human respect to every other participant, even though there may be disagreement.
- 4. Every participant has the responsibility to examine his or her values, attitudes and behavior.
- A collective or group responsibility is to respect and hold in confidence the ideas, beliefs, and perspectives each group member shares during the process of dialogue.

HANDOUT 3

Resources for Diversity from THE NATIONAL CONFERENCE

How We Can Talk to One Another (Grades K-5)

My Rights

I have a right to be happy and to be treated with respect in this room:

- This means that no one will
  laugh at me
  or hurt my feelings

I have a right to be myself in this room:

- This means that no one will
  treat me unfairly because I am
  fat or thin
  boy or girl,
  or because of my color or where I came from.

I have a right to be safe in this room:

- This means that no one will
  hit me,
  kick me,
  push me,
  hurt me.

I have a right to hear and be heard in this room:

- This means that no one will
  yell,
  scream,
  shout,
  or make loud noises when I am speaking.

I have a right to learn about myself in this room:

- This means that I will be free to express my feelings and opinions without being interrupted or punished.

My Responsibilities

Everyone has a right to be happy and to be treated with respect in this room:

- This means that I will not
  laugh at anyone
  or hurt anyone's feelings.

Everyone has a right to be themselves in this room:

- This means that I will not
  treat anyone unfairly because they are
  fat or thin,
  tall or short,
  boy or girl,
  or because of their color or where they come from.

Everyone has the right to be safe in this room:

- This means that I will not
  hit anyone
  kick anyone
  push anyone
  hurt anyone.

Everyone has a right to hear and be heard in this room:

- This means that I will not
  yell,
  scream,
  shout,
  or make loud noises when others are speaking,.

Everyone has a right to learn about themselves in this room:

- This means that everyone is
  free to express their feelings
  and opinions without being
  interrupted or punished.

Adapted from *Elementary Perspectives I, Teaching Concepts of Peace and Conflict*, William J. Kreidler, and Educators for Social Responsibility, p. 34.

HANDOUT 4

Resources for Diversity from THE NATIONAL CONFERENCE

Cultural Sharing (Grades 9-12)

■ **My full name** _____

■ **Name I prefer to be called** _____

■ **What, if any, is the family or cultural history of my name?** _____

_____

■ **Place of family origins (ethnicity)** _____

■ **My faith and/or religious belief identity (if applicable)** _____

■ **My racial identity** _____

■ **The language(s) I speak** _____

■ **My favorite song** _____

■ **A person I admire** _____

■ **A person I admire from my own culture** _____

■ **Please briefly answer the following questions:**

■ **What is the value of developing an understanding of and respect for both my own culture(s), language(s), beliefs/religions, and ethnic origins and those of other people?**

_____

_____

■ **What is an American?** _____

_____

■ **What holds us together as a community and nation?** _____

Questions adapted from *One Nation, Many Peoples*, N.Y State Review and Development Commission.

HANDOUT 5

Resources for Diversity from THE NATIONAL CONFERENCE

Cultural Sharing Chart (Grades 3-5 & 6-8)

- **Name I like my friends to call me** _____
- **My birthplace** _____
- **My parents' or guardians' birthplaces** _____

_____

- **Family's place(s) of origin (ethnicity)** _____

_____

- **My family's religion (if applicable)** _____
- **A book I recently read was** _____
- **I speak the following language(s)** _____
- **A person I admire** _____
- **A person I admire from my own culture** _____
- **The most recent movie I have seen was** _____

HANDOUT 6

Resources for Diversity from THE NATIONAL CONFERENCE

Sharing About My Family (Grades K-2)

■ **1. My name is** _____

How was my name chosen? _____

■ **2. I was born in** _____

(town, state, country)

■ **3. The adult(s) I live with are named** _____

They were born in _____

_____

How are they related to me? _____

■ **4. My grandparents were born in** _____.

■ **5. Did any of my grandparents come from a country other than the United States?** _____

If so, from what country or countries? _____

Did any of my great-grandparents come from a country other than the United States? _____

If so, from what country or countries? _____

■ **6. What is my family's cultural and ethnic heritage(s)?** _____

■ **7. What holidays does my family celebrate?** _____

What special ways do we celebrate holidays? (food, games, music, dance, special activities)

_____

Are any of these holidays religious celebrations? _____

■ **8. Tell a special story about someone in our family.** _____

HANDOUT 7

Resources for Diversity from THE NATIONAL CONFERENCE

The Delicate Balance (Grades 6-12)

THE MULTICULTURAL SOCIETY

HANDOUT 8

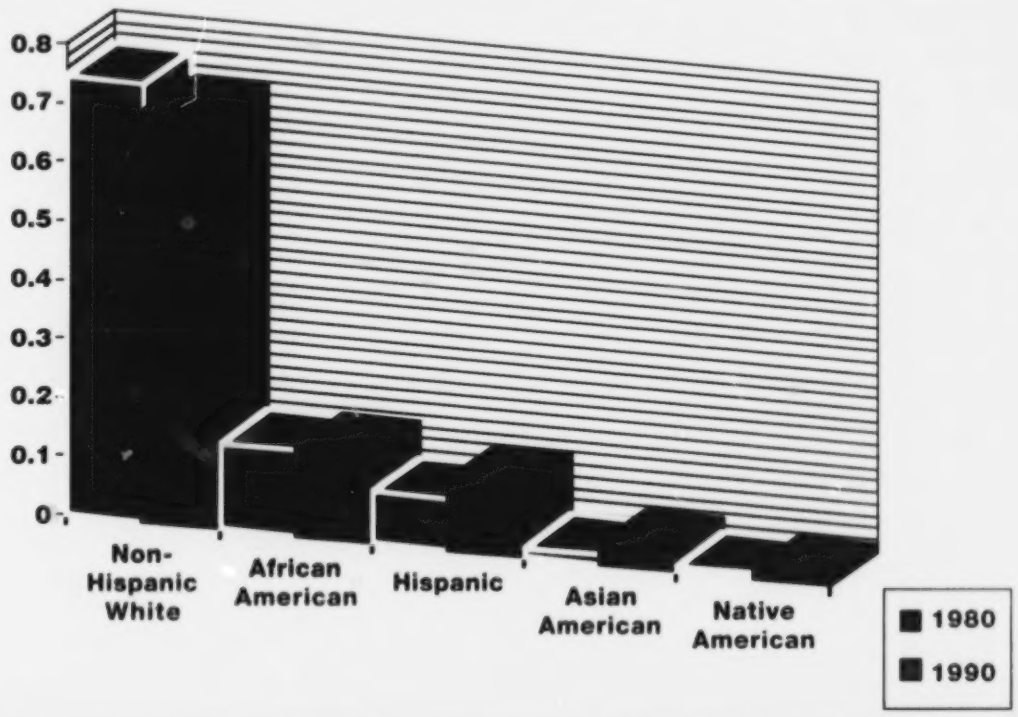
Resources for Diversity from THE NATIONAL CONFERENCE

Census Figures on Children Under 18 (grades 6-12)

Change in the Percent of Children Under 18 by Race and Ethnicity, 1980 and 1990

	1980	1990
Non-Hispanic White	74.3	69.3
African American	14.5	14.6
Hispanic	8.7	11.7
Asian	1.6	3.2
Native American	0.9	1.1

Source: Center for the Study of Social Policy, The Challenge of Change, 1992; taken from Center for Demographic Policy Newsletter, Fall 1993.



HANDOUT 9

Resources for Diversity from THE NATIONAL CONFERENCE

America's Children: Now & Then (Grades 9-12)

Children under 18	1990		1995 (projected)		1990-1995
Total Under 18 By Race & Ethnicity	Number (000)	Percent of Total	Number (000)	Percent of Total	Percent of Change
White	51,336	80.0	54,184	78.9	+5.7
African American	9,896	15.4	10,810	15.7	+9.1
Native American	745	1.2	805	1.2	+14.3
Asian American	2,208	3.4	2,881	4.2	+31.8
Total	64,185	100.0	68,679	100.0	7.0
Hispanic (of any race)	7,757	12.1	9,156	13.4	18.0

Source: U.S. Bureau of the Census, estimates for June 1990 and projections for June 1995 taken from the Center for Demographic Policy Newsletter, Fall 1993.

States with Highest Percent* Foreign-Born Population Under Age 18, 1990

California	11.0
New York	6.1
Florida	5.1
New Jersey	4.6
Hawaii	4.6
Rhode Island	4.2
District of Columbia	4.1
Texas	4.1
Nevada	3.7

*Percent of the population under age 18 that is foreign-born.

Source: Center for the Study of Social Policy, *The Challenge of Change: What the 1990 Census Tells Us About Children, 1992* taken from Center for Demographic Policy Newsletter, Fall 1993.

HANDOUT 10

Resources for Diversity from THE NATIONAL CONFERENCE

Children Under 18 by Race & Ethnic Origin, 1990 (Grades 9-12)

Children Under 18 By State	Total Children Under 18	Non-Hispanic White	African-American	Hispanic	Asian-American	Native American
Alabama	1,060,001	698,114	341,730	7,657	6,295	6,205
Alaska	171,688	117,847	7,426	5,790	6,085	34,541
Arizona	978,783	589,846	34,376	254,233	14,983	85,345
Arkansas	621,268	470,352	135,943	7,027	3,829	4,117
California	7,739,479	3,615,438	619,313	2,627,247	806,897	70,584
Colorado	859,986	646,827	39,163	147,318	17,944	8,734
Connecticut	749,78	581,153	79,109	73,987	14,040	1,494
Delaware	163,007	120,250	34,884	5,213	2,288	372
Dist. of Columbia	116,624	15,502	92,948	6,509	1,501	164
Florida	2,864,500	1,839,420	590,777	383,512	40,711	10,080
Georgia	1,730,650	1,099,315	575,926	29,890	21,675	3,843
Hawaii	280,225	78,132	7,760	14,069	178,591	1,673
Idaho	307,837	277,159	1,209	21,488	2,778	5,204
Illinois	2,947,821	1,994,579	545,087	320,604	81,384	6,166
Indiana	1,457,525	1,267,226	141,542	35,078	9,776	3,903
Iowa	719,344	679,484	16,744	12,066	8,219	2,831
Kansas	662,002	563,160	46,680	34,688	10,102	7,372
Kentucky	995,618	859,762	82,097	6,813	5,274	1,672
Louisiana	1,229,277	721,068	463,387	24,729	13,219	6,875
Maine	309,300	300,420	1,664	2,618	2,440	2,158
Maryland	1,162,222	750,297	337,173	33,698	37,372	3,682
Massachusetts	1,351,385	1,124,608	81,890	101,618	39,458	3,812
Michigan	2,461,723	1,920,932	414,725	72,776	33,797	19,493
Minnesota	1,167,909	1,057,828	35,736	20,049	34,376	19,920
Mississippi	747,371	397,774	337,309	4,668	4,214	3,406
Missouri	1,315,470	1,100,853	176,891	20,614	11,282	5,830
Montana	222,787	196,463	644	4,671	1,286	19,724
Nebraska	429,187	385,680	20,632	13,656	4,106	5,113
Nevada	294,759	214,756	25,172	39,088	9,675	6,067
New Hampshire	279,123	269,317	2,206	4,294	2,801	504
New Jersey	1,798,664	1,215,086	286,493	214,793	78,852	3,440
New Mexico	446,439	179,427	8,912	199,786	4,353	53,961
New York	4,256,301	2,673,897	747,681	648,315	169,716	16,692
North Carolina	1,608,493	1,100,887	446,029	20,451	14,477	26,649
North Dakota	175,681	160,224	1,329	2,025	899	11,204
Ohio	2,803,796	2,358,490	364,974	49,591	25,365	5,375
Oklahoma	836,845	625,859	77,904	30,414	9,128	93,540
Oregon	724,407	633,545	15,316	41,788	19,751	14,007
Pennsylvania	2,796,942	2,355,936	313,425	82,844	40,897	3,840

HANDOUT 10 (CONTINUED)

Census Figures on Children Under 18 by Race & Ethnic Origin, 1990

Children Under 18 By State	Total Children Under 18	Non-Hispanic White	African-American	Hispanic	Asian-American	Native American
Rhode Island	226,005	192,587	11,012	15,218	6,062	1,127
South Carolina	922,048	556,169	349,210	8,403	5,989	2,278
South Dakota	198,945	171,183	1,203	1,832	1,156	23,571
Tennessee	1,215,656	943,029	250,541	9,715	9,344	3,027
Texas	4,835,352	2,486,710	639,021	1,597,842	93,820	17,959
Utah	627,928	568,269	3,471	33,882	11,631	10,675
Vermont	143,580	139,881	833	1,188	978	700
Virginia	1,504,327	1,076,253	337,462	42,889	44,049	3,674
Washington	1,258,460	1,040,223	47,905	77,819	63,950	28,563
West Virginia	444,206	422,920	15,864	2,360	2,275	787
Wisconsin	1,290,734	1,119,647	97,343	36,677	22,485	14,582
Wyoming	135,081	119,627	994	9,502	853	4,105
Total,U.S.	**63,606,544**	**44,093,411**	**9,307,064**	**7,463,001**	**2,052,428**	**690,641**

Source: U.S. Census 1990, Table 4

HANDOUT 11

Resources for Diversity from THE NATIONAL CONFERENCE

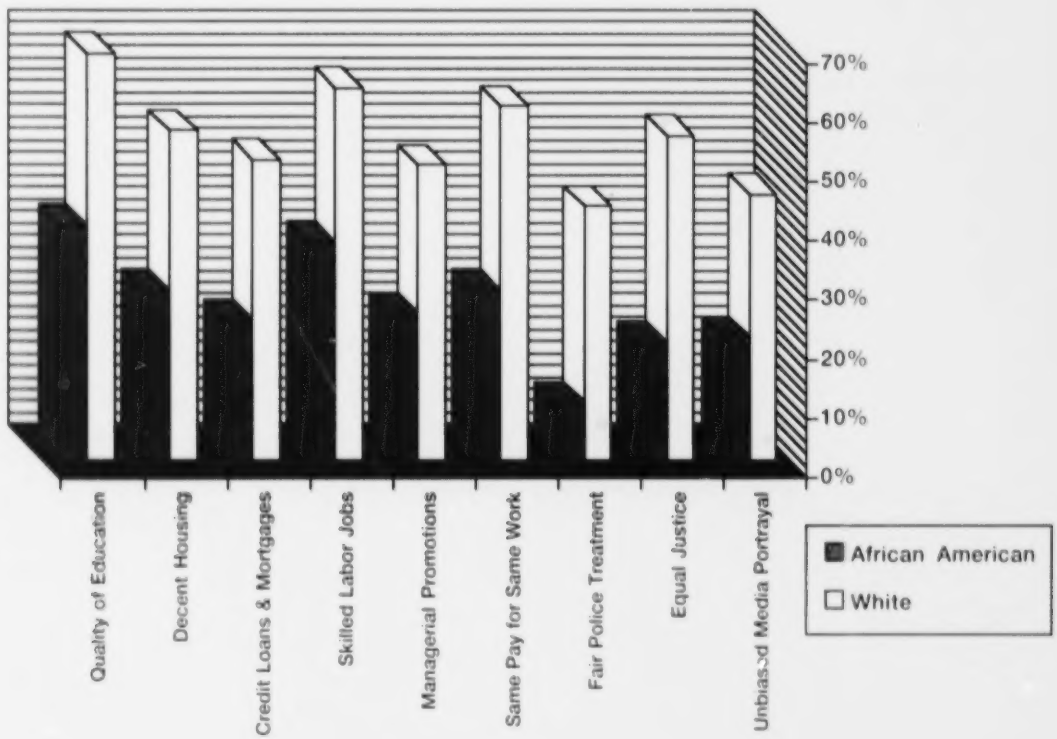
Multiple Perspectives (Grades 9-12)

HANDOUT 12

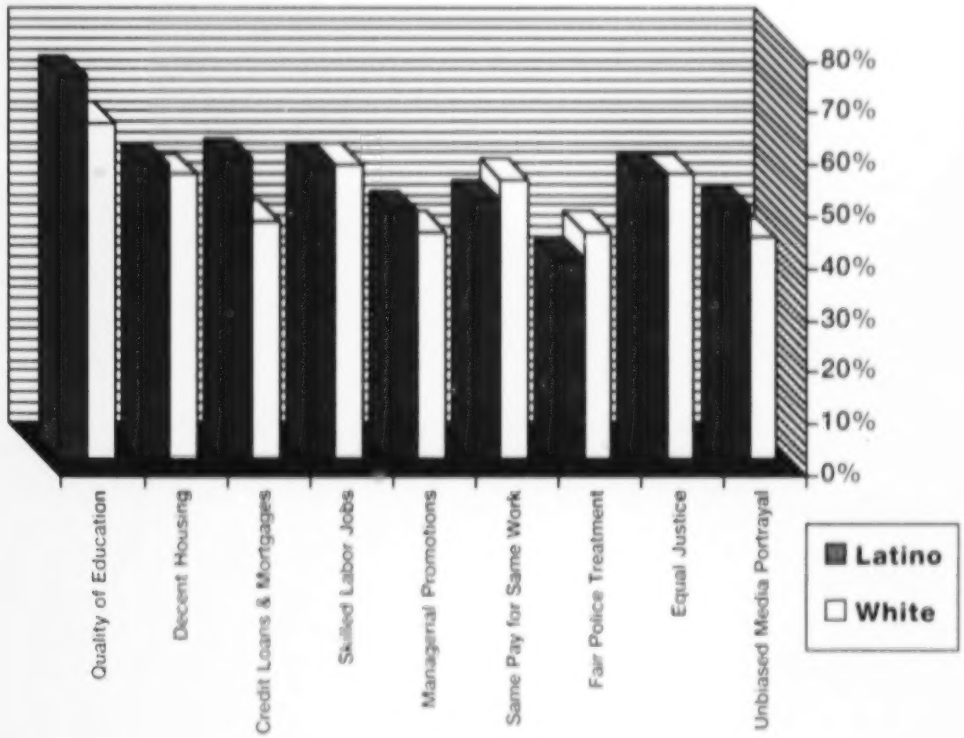
Resources for Diversity from THE NATIONAL CONFERENCE

Perceptions of Equal Opportunity (Grades 6-12)

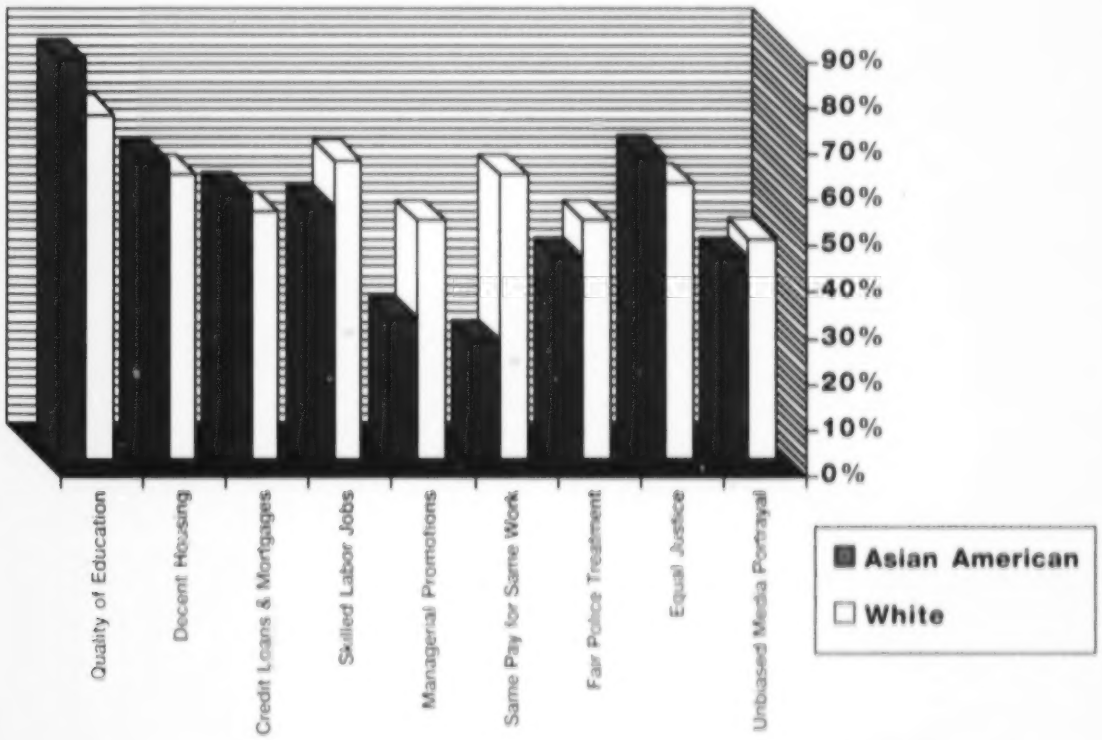
Are Opportunities Equal for White People and African Americans?



Are Opportunities Equal for White People and Latinos?



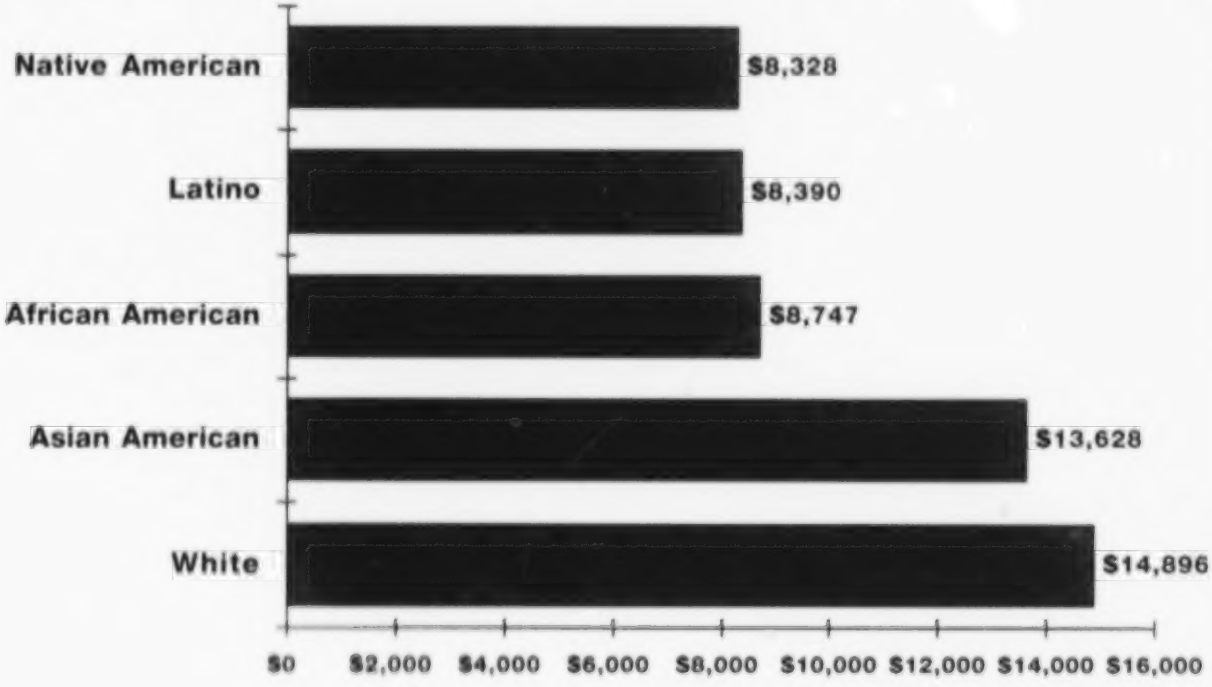
Are Opportunities Equal for White People and Asian Americans?



HANDOUT 13

Resources for Diversity from THE NATIONAL CONFERENCE

1989 Personal Income by Race/Ethnicity (Grades 9-12)



Source: *U.S. Census, 1990.*

HANDOUT 14

Resources for Diversity from THE NATIONAL CONFERENCE

Sticks and Stones and Names that Hurt (Grades 3-5)

- **When was the last time you called someone a name?** _____
- **Why did you call that person a name?** _____
- **What else could you have done to express your feelings?** _____
- **How did calling someone a name make you feel?** _____
- **How do you think it made the other person feel?** _____
- **When was the last time you were called a name?** _____
- **Why did someone call you a name?** _____
- **How did it make you feel?** _____
- **What did you do when you were called a name?** _____

Sticks and Stones and Names that Hurt (Grades 3-5) (continued)

- **Could you have done something different?** _____

- **When was the last time you heard someone called a name?** _____

- **How did it make you feel?** _____

- **What did you do when you heard someone called a name?** _____

- **Could you have done something else?** _____

(adapted from William J. Kreidler, Creative Conflict Resolution, Sott, Foresman and Co., 1984)

HANDOUT 15

Resources for Diversity from THE NATIONAL CONFERENCE

Teens Can Make a Difference (Grades 6-12)

Making A Difference In Intergroup Relations: Suggested Action Plans

1. Examine your own attitude and behavior about all aspects of human diversity.
2. Form a joint student, faculty and administrative committee to make recommendations for the establishment of a school policy on cultural learning and respect for diversity in the school environment.
3. Suggest your school develop a multicultural curriculum. Form a joint student, faculty and administrative committee to review the curriculum and make recommendations on how to include the experiences, contributions and perspectives of groups not traditionally included in the curriculum.
4. Suggest your school develop programs or arrange for National Conference workshops or programs that address cultural awareness and respect for issues of diversity for administrators, faculty and students.
5. Establish a club or school committee with faculty and parent representatives whose aim is to explore the issues of bias, bigotry and racism. The committee should serve as a forum for discussion, support and action in the school community.

   —Invite speakers from a variety of cultural groups to discuss their personal experiences with issues of difference and discrimination. Plan school assemblies in which speakers talk to the entire student body.

   —Develop a program in which you introduce topics of diversity to younger students in your school community. Institute a big brother/big sister program. Remember that younger students see you as a role model.

   —Sponsor an essay contest, poster contest or arts competition on the theme of diversity. This may be planned in conjunction with the annual National Conference Brotherhood/Sisterhood Week in February.

   —Develop skills for effective intervention in those situations in which you are a victim of or a witness to a prejudiced-based incident. Challenge others when they make jokes or derogatory comments based on cultural difference. Emotional and physical safety are central criteria for any such intervention.

   —Develop a multicultural improvisation group in which you perform role plays about interrupting bias, bigotry and racism in the home, school and community.

   —Sponsor a cultural sharing day or evening in your school.

6. Suggest a peer mediation program in your school.
7. Institute a joint student/faculty project in which one day each year is devoted to a program exploring one American ethnic or racial group—its history, culture, contemporary role in society, etc. You can invite outside speakers and artists as well as draw on the resources of your own school community.

Making A Difference In Intergroup Relations (continued)

8. Plan a project with a school which is very different from yours in ethnic, religious and/or racial make-up.
9. Work with other students to convene a youth summit in your geographical area or city in which issues of intergroup relations are discussed and an action plan is established.
10. Write an article or establish a regular column in your school newspaper in which the themes of cultural awareness and respect for diversity are emphasized.
11. Participate in community or religious activities that celebrate diversity.
12. Familiarize yourself and get involved with community organizations which work to improve human relations.
13. Write to political and community representatives about the need for programs that address prejudice and violence in your local, state and federal governments.
14. Write to your local radio and T.V. stations if their programs betray stereotypical or discriminatory attitudes.
15. Contact your regional office of The National Conference for assistance with implementing your action plans or suggest that your teachers and administrators do so.

HANDOUT 16

Resources for Diversity from THE NATIONAL CONFERENCE

Sharing the Challenge: Commitment and Action (Grades 6-12)

Commitment and Action Form

As a result of the dialogue on intergroup relations, I will take the following steps to confront my own prejudices, to value diversity and to build a caring community and a just society.

■ 1. _____

_____

■ 2. _____

_____

■ 3. _____

_____

■ 4. _____

_____

■ 5. _____

_____

Signature _____

Date _____

HANDOUT 17

Resources for Diversity from THE NATIONAL CONFERENCE

What I Will Do: Commitment and Action (Grades K-5)

Date _____

I will respect other people, listen to them and learn about them.

I will not call people names and will not refuse to be friends with people because they are different from me. If someone calls someone else a name or hurts their feelings because of the way they look or where they came from, I will let the person know that is unfair. I will do things that will make other people feel good about themselves.

Name _____

PROJECT EVALUATION

"Straight Talk About America"

THE NATIONAL CONFERENCE

Feedback: Educator's Response

Overall, the curriculum guide was:

- ❒ not helpful
- ❒ somewhat helpful
- ❒ helpful
- ❒ very helpful

in my teaching about intergroup relations.

Overall, the lessons were:

- ❒ not appropriate
- ❒ somewhat appropriate
- ❒ appropriate
- ❒ very appropriate

for the grade level at which I now teach.

Overall, student response to the activities was:

- ❒ not appreciative
- ❒ somewhat appreciative
- ❒ appreciative
- ❒ very appreciative.

YOU CAN HELP The National Conference shape its subsequent curriculum efforts by completing this evaluation.

PLEASE return this evaluation with your completed Student Poll questionnaires to:

Student Poll
Program Department
The National Conference
71 Fifth Avenue
Suite 1100
New York, New York 10003

Grades participating in activities: _____

_____

I would like to make the following suggestions _____

_____

_____

Any other comments? _____

_____

How else might we be of help to your future work in the field of intergroup relations? _____

_____

Signed _____ School _____

A Select Bibliography

Resources for Diversity from THE NATIONAL CONFERENCE

A Select Bibliography for Intergroup Relations

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Resources for Diversity from THE NATIONAL CONFERENCE

FOR 68 YEARS, the work of The National Conference has been sustained by the hundreds of professional staff members and volunteers from all walks of life whose dedication, expertise and deep roots in the communities they serve constitute our most important assets in the continuing struggles against the forces of bias, bigotry and racism in America.

You can help us stop the hate and build a more inclusive society. The regional offices listed below will be happy to provide you with a complete listing of the many resources and educational programs now available from The National Conference in your area. Or you may contact the program department of the national office directly by writing, calling or faxing:

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THE NATIONAL CONFERENCE

The National Conference of Christians and Jews, founded in 1927, is a human relations organization dedicated to fighting bias, bigotry and racism in America. The National Conference promotes understanding and respect among all races, religions and cultures through advocacy, conflict resolution and education.